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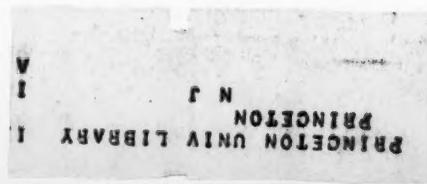


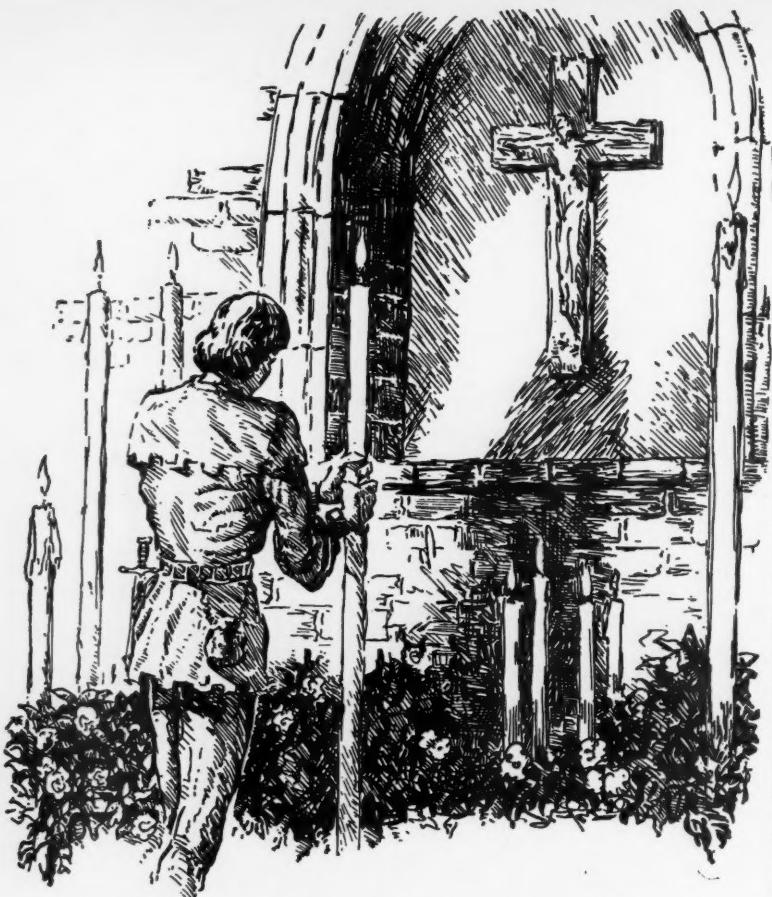
Providence As Irony

*Hugh Dickinson*

February 23, 1957

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## "Measuring Up" to a Saint

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# America

National Catholic Weekly Review

Vol. XCVI No. 21 Whole Number 2493

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*Editor-in-Chief:* THURSTON N. DAVIS  
*Managing Editor:* EUGENE K. CULHANE  
*Literary Editor:* HAROLD C. GARDINER  
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*Corresponding Editors* — WASHINGTON: WILFRED PARSONS, HORACIO DE LA COSTA, JAMES L. VIZZARD; BOSTON: ROBERT F. DRINAN; DETROIT: ALLAN P. FARRELL; NEW ORLEANS: HAROLD L. COOPER; NEW YORK: VINCENT P. MCCORRY; SAN FRANCISCO: RICHARD E. MULCAHY; FRIBOURG: L. C. McHUGH; JAKARTA, INDONESIA: J. HAARSLEHORST; LONDON: JAMES BRODRICK; ROME: PHILIP S. LAND

*Editorial Office:*  
329 W. 108TH STREET, NEW YORK 25, N. Y.

*Business Office:*  
70 E. 45TH STREET, NEW YORK 17, N. Y.

*Business Manager and Treasurer:*  
JOSEPH F. MACFARLANE

*Circulation Manager:* PATRICE H. COLLINS  
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# Correspondence

## Catholic Press Problems

**EDITOR:** Let us hope that Myles Gammon's article on the Catholic Press (AM. 1/26) has not left in many minds—as it did initially in mine—the impression that the ills of the Catholic press can be cured by substantial inoculations of "money vaccine," especially the variety obtainable from national advertisers....

The basic ill is in the character of much of the advertising carried by some Catholic publications. Readers first see the pictures and then too often judge the entire publication by the garish and misleading advertising text.

EUGENE J. KENNEY  
Coopersburg, Pa.

## Fluoridation

**EDITOR:** "Facts on Fluoridation" by Dr. H. Trendley Dean (AM. 2/2) gives briefly some of the evidence favoring the addition of fluorides to drinking water for our whole population. Still more briefly you might like to present some arguments against it.

1. Adding even trace amounts of chemicals to our drinking supply may be unwise. For, in practice, this forces our general population to take part in an experiment whose results will not be known for generations. In animal experiments, tampering with nutrition may produce no dramatic changes for two, three or more generations. So we advise the fluoride partisans to proceed slowly....

2. Tooth decay, or dental caries, is our most prevalent disease. Granted. Do we have any other way to prevent tooth decay, apart from fluoridation of our water supply? Certainly. The basic cause of tooth decay seems beyond argument to be due to this chain: fermentable carbohydrates (i.e., sugars); mouth bacteria; acid production; tooth decay.... Why do so many of the dental (and medical) profession soft-pedal the connection between sugars and tooth decay?.... LLOYD F. SMITH, M.D., Monrovia, Calif.

**EDITOR:** I certainly enjoyed Dr. Dean's article on fluoridation in the Feb. 2 AMERICA. The public has been needing this type of education for a long time. It will prevent rejection of future valuable fluoridation programs.

MIKE McCANN

Omaha, Neb.

**EDITOR:** I am totally abashed that you should come out in your Feb. 2 issue with a feature article on fluoridation....

America • FEBRUARY 23, 1957

I see in mass fluoridation a dangerous infringement on the rights of the individual. Why should a group, such as a city council, prescribe medication for me? Isn't that socialized medicine? If people want to use fluorides, why not go to the drug store and purchase them and use them; but why force this on to a high percentage of people whom it cannot possibly benefit and most likely will harm? Even though this harmful effect may be debated, I personally am much opposed to governmental intervention in my daily life....

(REV.) URBAN E. GERHART, S.P.  
Nevis, Minn.

## Sorry Spectacle

**EDITOR:** Almost in the same breath, you "pledge the President your loyal support" (2/2, p. 494), and then talk of the "sorry spectacle of France and Britain withdrawing from Egypt at the stern insistence of the Soviet Union and the United States" (p. 498).

You might better have stated the plain fact. It was the General Assembly of the United Nations that provided the stern insistence.

The real sorry spectacle was that of Britain and France vetoing a resolution put forward by the United States in the Security Council ordering Israel to withdraw from Egypt and demanding a ceasefire....

FREDERICK J. GILLEN  
Lawrence, Mass.

**EDITOR:** Disagree strongly with your Feb. 2 Comment, "Israel and the UN."

If the aggressor (by UN vote) can dictate terms, then you are making future Israel aggression a near certainty. You will make the expansionist party in Israel perhaps the most powerful in the nation.

Border raids are a two-sided question. Comdr. Elmo H. Hutchinson's basic study shows these border raids are by no means all to be blamed on Egypt. Israel's history of UN requests is notorious. She has obeyed only when it pleases her.

If the UN fails in this matter of flagrant Israel refusal, I, at long last, will be forced to agree with UN critics; it is too flabby and weak to do more than drag out its futile battle of words.

Israel must withdraw first; then the UN can approach the need for border troops. To treat the two questions as one is to assure us of almost-certain wars.

(REV.) GILES A. WEBSTER  
Barstow, Calif.

# CROSS AND CROWN

A Thomistic Quarterly  
of Spiritual Theology

CROSS AND CROWN is by no means a technical journal directed exclusively to those who are trained in scientific theology. Rather, like the call to Christian perfection and sanctity itself, it is addressed to all Catholic readers who are in earnest about the perfection of their spiritual life.

Through baptism man is raised to a supernatural level, and assumes the duty of striving to become perfect. So, it is the aim of spiritual theology to teach us how to be good Christians, how to be perfect—in a word, how to become saints. Hence CROSS AND CROWN is aimed at all Catholic readers—layfolk, sisters, brothers, and priests. And since CROSS AND CROWN is a publication by Dominican Fathers, all of its articles have as background the teachings of St. Thomas Aquinas, who is the official theologian of the Church.

Among the many American and European writers on the spiritual life who have thus far contributed to CROSS AND CROWN are Fr. Reginald Garrigou-Lagrange, O.P., Fr. Louis, O.C.S.O. (Thomas Merton), Fr. James M. Gillis, C.S.P., the late Walter Farrell, O.P., Fr. Gerald Vann, O.P., Clare Boothe Luce, Leo Brady, Alice Curtayne, Hilda C. Graef, and Theodore Maynard.

We invite your trial of CROSS AND CROWN. Your subscription placed now will begin with the March (Spring) issue, which will contain 128 pages of inspiring reading for the season of Lent.

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# Current Comment

## Father Murray and POAU

Early this month Rev. John Courtney Murray, S.J., editor of *Theological Studies*, addressed the faculty and students of Ohio State's Law College during Religion-in-Life Week. As he has done frequently of late, Fr. Murray pleaded for rational public debate—this time on the "school question" and on problems of the relation of Church and State generally.

Out in Los Angeles that same week, however, Fr. Murray's plea was disregarded. At a two-day meeting of Protestants and Other Americans United for Separation of Church and State, rational public debate went out the window almost before the first session had been called to order. This ninth national POAU "conference" replayed all its worn old records, turning up the volume to a screech when it came to Spain, Cardinal McIntyre, Catholic schools, tax exemption and the allegation that Vice President Nixon once hired a Catholic as his secretary. Paul Blanshard was there, of course, and drew the usual capacity house for his rousing old talk on Catholic "power."

It is useless to look to POAU for rational debate or for anything even resembling reasonable discussion. It is now no secret that the hopeless bigotry of this group has succeeded in alienating a wide circle of Protestant leaders, to whom POAU is a cause of embarrassment and even of shame.

## Oil Industry under Fire

When Jersey Standard's big producing subsidiary, Humble Oil and Refining, touched off an industry-wide oil increase of 35 cents a barrel last month, some business commentators wondered how long the new price would stick. Since gasoline stocks were embarrassingly large, they suggested that the law of supply and demand might overrule the judgment of the oil companies. That possibility still exists.

Meanwhile both Congress and the Administration are lending the law of supply and demand a helping hand. For the past several weeks Sen. Joseph C. O'Mahoney, at the head of a joint Senate Anti-Monopoly and Public Lands subcommittee, has been seeking to determine whether the industry-wide price hike involved a violation of the anti-trust laws. On Feb. 8 the U. S. Department of Justice got into the act by requesting a grand jury investigation of the oil industry's pricing and marketing practices. The grand jury will be convened Mar. 4 at Alexandria, Va.

Despite these developments none of the big oil companies has yet made a move to revoke the January increase. They continue to insist that rising costs entitle them to the extra 35 cents, and more. What the O'Mahoney subcommittee wants to know is why, if this is true, oil profits have been so princely. During the first 9 months of 1956, 15 U. S. corporations earned more than \$100 million each *after taxes*. Five of the 10 top profit-makers were oil companies, with Jersey Standard, at \$603 million, second only to General Motors. On the face of it, the oil companies have some explaining to do.

## Breaking T-H Machinery

The handling of the East Coast longshore dispute demonstrated once again the inadequacy, to put it mildly, of two features of the Taft-Hartley approach to emergency disputes. The first is the appointment of fact-finding boards without the power to recommend a settlement. The second is the provision for a rank-and-file vote on the employer's last offer.

At the best, the fact-finding boards are innocuous. By reporting merely what interested citizens can learn from the daily press, they do little to mobilize public opinion one way or the other. For this reason the late Sen. Robert Taft wanted to amend the Taft-Hartley Act in 1949 to permit fact-finding

boards to assess the conflicting claims and make recommendations.

The longshore case also demonstrated the expensive futility of the rank-and-file vote on the employer's last offer. The vote of the dockworkers against accepting the last offer of the New York Shipping Association, spokesman for the employers, was a resounding 14,458 to 1,185. This followed the pattern set in T-H last-offer votes in the past.

By this time it must be clear even to the most skeptical employer that in a strike situation the rank and file will not repudiate their leaders. Though they may occasionally insist on more than their leaders recommend, they will never agree to settle for less. Why hold a referendum, at the taxpayers' expense, to demonstrate the obvious?

The word from Washington is that neither the Administration nor Congress favors at this time any serious tinkering with Taft-Hartley. Perhaps events on the East Coast these past weeks may persuade them to change their minds.

## Culture at the Roots

President Eisenhower spoke up again on Feb. 6 in favor of having a national cultural center in Washington. Canada, too, is currently debating such a center under Government auspices.

Those who fear for culture under the aegis of bureaucracy might well study and emulate an experiment in Washington, D. C., which this spring will enter its second season. For some time the National Symphony Orchestra has been playing children's concerts in and around the city. But last spring its conductor, Howard Mitchell, got a brilliant idea. Thousands of children come to the nation's capital every year, generally in spring, to visit the historic landmarks. Why not, thought Dr. Mitchell, let them see and hear some living heritage?

The children lapped it up. Free concerts of modern and classical music were given to 62,166 children from all over the country—six nights a week for five weeks. Announcements of this spring's series have already gone out to 35,000 public and parochial school teachers. The response is five times that of last year.

The lesson is that every community in the nation can do something similar

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to foster the arts on a local level. If the Washington experiment were to be followed more widely, there would be an end to talk about the need of Government intervention.

## How the Leaven Works

Aspiring young writers and critics often ask us where they might best apply for a job. They zealously want to

find an opening where their Catholic training can make an impact on contemporary culture. Their first instinct, naturally, is to gravitate toward the Catholic press. There is need for them in that field, of course, but unfortunately there isn't always room. The best advice, generally, is "get yourself a job in the secular journalistic world and let your Catholicism leaven whatever you write."

Is such counsel realistic? Can the

leaven work? It's time, we feel, to pay a small tribute to one writer whose Catholic background obviously gives depth to his observations on life and so exposes his readers to straight and sound thought. Walter Kerr, drama critic on the New York *Herald Tribune*, is the man. The specific instance that prompts this tribute is his review (Feb. 10) of Graham Greene's recently opened play, *The Potting Shed*.

One need only read Mr. Kerr's analy-

## Unshaken Reed

Justice Stanley F. Reed's announcement of his retirement from the U. S. Supreme Court, effective February 25, has set scholars brooding over the not uncommon view that Justice Reed was a liberal who turned conservative.

Those who hold this thesis list the following and similar Reed opinions as unbecoming a true liberal: 1) that cities may bar raucous loud-speakers from the streets; 2) that in passing the Smith Act (1940), Congress did not intend to ban similar anti-sedition laws by the States; 3) that a municipal college may summarily dismiss a professor invoking the Fifth Amendment in a Senate investigation; 4) that Government officials may use confidential information in determining not to exercise clemency toward an alien judged deportable under the law.

They contrast with this record Mr. Reed's pre-judicial activities, chiefly as Franklin D. Roosevelt's Solicitor General (1935-38), when he defended in court controversial New Deal measures: NRA, TVA, the Wagner Act, and others.

Justice Reed's critics might, however, profitably remember that donning the black judicial robes means doffing the garments of an advocate. The proper function of a Supreme Court justice is adjudication, not that of special pleader or crusading legislator. In an unpublished 1950 speech, Mr. Reed revealed his keen awareness of this distinction:

The Supreme Court . . . has its authority only from . . . [the Constitution] and cannot . . . condemn legislation merely because its members may disagree with the wisdom or desirability of its enactment. . . .

Justice Reed's opinions manifest also deep respect for American federalism and a corollary reluctance to turn the court into a national school

FR. O'BRIEN, S.J., assistant professor of government at Georgetown, on leave from Seattle University, writes and lectures on constitutional-law subjects. He has made a special study of the judicial career of Justice Reed.

board or the eager arbiter of every village squabble. "The States are the natural guardians of the public against violence," he wrote last June. Frequently a town law was upheld as merely "an adjustment of constitutional rights in the light of particular living conditions of the time and place." As the lone dissenter in the McCollum released-time case (1948), he said that "a State is entitled to have great leeway in its legislation when dealing with the important social problems of its population." The Louisville Catholic Record for February 8 said that future years would show this dissent of the Kentucky-born justice to have been "one of the most important monuments" of his legal career.

This deference to the States has been paralleled by a refusal to infringe on the power of Congress by forced interpretations of its enactments.

Perhaps the dominant influence on Justice Reed is his instinctive conviction that in a social community there is a whole as well as parts, group interests and freedoms as well as individual liberties, which are legitimate objects of government concern. Man for him is not the man of extreme individualism—utterly free, asocial, unobligated—but a member of society with multiple obligations to state, group and community.

Thus he has hesitated to void group solutions to vexing social problems created by restive individualists chafing under strictures incident to communal life. As in 1935-1938 he defended economic legislation against doctrinaire laissez faire, so on the bench he deprecated laissez faire disguised as zeal for civil rights:

Opportunists cannot be permitted to arm themselves with an acceptable principle, such as that of a right to work . . . or a free press, and proceed to use it as an iron standard to smooth their path by crushing the living rights of others.

Some opinions of Justice Reed may rightly elicit regret, but he should be saluted for frequent stands against a false individualism tending to atomize society from within. WILLIAM O'BRIEN

sis side by side with Brooks Atkinson's in the New York *Times* for the same day to see how Mr. Kerr's insights into the meaning of the play have a depth that, for all its good will, is lacking in Mr. Atkinson's evaluation. Take but one sample. For the *Times* critic the gist of the play is "an illumination of the problems of faith"—certainly a vague and inconclusive formula. Mr. Kerr gets to the heart of the matter when he forthrightly calls the theme "the appalling strangeness of the mercy of God."

If there were more Messrs. (and Misses) Kerr writing dramatic criticism in the secular press, their leaven would raise considerably the level of the U. S. theatre.

### Socialist Unity in Italy?

From the standpoint of U. S. foreign policy the decision on Feb. 10 of the National Congress of Italy's Left-wing Socialists to terminate its unity-of-action pact with the Communists adds up to a victory of sorts in the cold war. Whether it is a major victory, or a permanent one, is still not clear.

The delegates to the congress, under the leadership of Pietro Nenni, voted almost unanimously to end the ten-year split in Italian socialism. In several ways they demonstrated their willingness to pay the stiff price of unity stipulated by Giuseppe Saragat's Right-wing Socialists. They are now prepared to accept a pro-Western foreign policy; to join in a Government, under certain conditions, with the Christian Democrats; to repudiate their postwar pact with the Communists. They insist, however, that they have no intention of becoming anti-Communist, or of ending their long collaboration with the Communists in the General Confederation of Labor.

It is this ambivalent attitude toward the Communists that raises doubts in our mind. If a Socialist merger is only a scheme to sneak the Communists into the Government through the back door, the result would be disastrous for U. S. foreign policy—and for Italy. Up till now Saragat has been adamant in insisting that the Nenni group break cleanly and completely with the Communists. Whether this condition has now been fulfilled, we shall not know

for certain until the Right-wing Socialists assemble in convention, probably in April, and pass on Nenni's bid for unity.

### . . . Political Consequences

In the normal course of events the life of the Italian Parliament has another year to run. Should the Socialists merge, however, President Giovanni Gronchi might be obliged to dissolve Parliament and call new elections.

At the present time Premier Antonio Segni, a Christian Democrat, governs Italy at the head of a coalition with only a slim majority in the Chamber of Deputies. To stay in power he needs the 19 votes of the Right-wing Socialists.

What will happen to those votes? Would the united Socialists refuse to participate in the Government? And if they were willing to participate, would the Christian Democrats accept them? By Easter the answers to all these questions should be clear.

### Algeria and the UN

France has been unalterably opposed to UN "interference" in Algeria. Last year when the issue of Algerian independence was raised by the Afro-Asian bloc of nations, France staged her first and only walk-out from the world body. This year under similar circumstances the French delegation chose to stay and argue the question out. The result, on Feb. 4, was a clear and cogent defense of French policy by Foreign Minister Christian Pineau.

As proposed, that policy makes sense. In brief it calls for pacification of the country and then elections, in which the Muslim majority would choose their own representatives to negotiate a new status for Algeria.

Algeria differs from both Morocco and Tunisia, France's former North African protectorates, in more than the legal fiction which makes this country a part of metropolitan France. The population includes 1.2 million Europeans, some of whose families have lived and worked in Algeria for four generations. Their rights must be protected. Moreover, doubts have been cast on the universal appeal the rebel elements are supposed to have among the country's 7 million Arabs and Berbers.

France has made mistakes in Algeria. Those responsible for the present program, which can only be called conciliatory, would probably be the first to admit them. The French should at least be given the chance to demonstrate, without outside interference, the sincerity of their purpose.

### Around Asia

►In Indonesia President Sukarno prepared to lift the veil of secrecy from his new "concept" of government, reportedly designed to help the young republic out of its administrative difficulties. Observers predict that the Cabinet of Premier Ali Sastroamidjojo is about to fall and that it is destined to be replaced by a powerful council under Mr. Sukarno. The council will pass on all "major" decisions made by Parliament. Indonesia seems to be moving toward one-man rule.

►The impact of world opinion on Prime Minister Nehru's handling of the Kashmir dispute has apparently struck home. On Feb. 8 UN delegate V. K. Krishna Menon announced that there was still a possibility of holding a plebiscite to determine the future of the disputed territory. His statement, however, was surrounded by so many "ifs" that Pakistan is not at all convinced of India's change of heart.

►Chou En-lai's recent trip around Asian capitals proved a "bust." The sudden change of itinerary which brought the Chinese Red Premier to Moscow on a trouble-shooting mission made non-Communist Asia suspicious of Peiping's current line, namely, that Red China's interest in Asian solidarity comes before its allegiance to international communism. Chou's support of India in the Kashmir dispute did not endear him to Pakistan. His repeated claims that the United States holds Chinese prisoners, proven false by the Indian Embassy in Washington, was regarded in New Delhi as a slap in the face.

►Peiping's campaign to promote trade relations with Japan may soon pay off, but this should not disturb us. The Japanese are not expected to fall for any deal involving diplomatic relations. They are merely seeking the necessary trade outlets which they cannot find in the free world.

## Who Signed for Euthanasia?

When signing petitions for one thing or another was prevalent a few years ago, it was an enterprising stunt for some newspaper to send out reporters to get signatures to a petition of its own. The form was the same as those generally used; however, the petition would make some outrageous demands—such as the death sentence for all who signed it. And the reporters would come back with hundreds of names signed to the petitions.

One is reminded of such incidents by the furore over the euthanasia petition presented to the New Jersey Legislature a few weeks ago. The petition bore the names of 166 New Jersey physicians, and asked the Legislature "to amend the law to permit voluntary euthanasia for incurable sufferers, when authorized by a Court of Record, upon receipt of a signed and attested petition from the sufferer and after investigation of the case by a medical committee designated by the court."

The Medical Society of New Jersey immediately issued a statement declaring that "the practice of euthanasia has been and continues to be in conflict with accepted principles of morality and sound medical practice."

The secular papers reported the petition—without mentioning the names of the doctors. Only one paper in the State, *The Advocate*, the newspaper of the Archdiocese of Newark and the Diocese of Paterson, published the petition in full, with the complete list of the doctors' names.

In an effort to protect those whose names may have been signed inadvertently, *The Advocate* added this note to the statement: "There have been reports in similar petitions that the doctors named had not signed the petition or had misunderstood the purpose. . . . *The Advocate* will be glad to publish letters from them to that effect."

There were letters; there were irate phone calls, denying that the petition had been signed; there were even a few threats. But what had actually happened?

About a year before, the Euthanasia Society had sent a letter to all the doctors in New Jersey, asking them to sign such a petition. They had enclosed a card for the doctors to sign, asking them to check either of two places—one, that their name could be signed to the petition; and the other, no, their name could not be signed. The Euthanasia Society asked that the doctors print their names—and they gave their reason very frankly to a member of *The Advocate* staff. Doctors' signatures are so hard to read, they said; and they wanted to be sure of the name. They got back 166 replies saying that those doc-

MR. ANDERSON is managing editor of the Newark Archdiocesan newspaper, *The Advocate*.

tors' names could be attached to the petition for the New Jersey Legislature. A member of *The Advocate* staff made an extensive spot check of the cards; and he found a card saying "yes" for each name he checked.

An interesting sidelight concerns one doctor who called *The Advocate* editorial office. He was beside himself with anger; he threatened to sue both *The Advocate* and the Euthanasia Society. He had never signed such a petition; he was against euthanasia. Oddly enough, there was a card from his office in the Euthanasia Society's files; it said "yes" in effect to adding his name to the petition; and though it was not signed, it had been stamped with his office name and address—with a stamp that could have only been made for his own use.

There were other doctors, too, who denied having any recollection of signing such a petition—and cards bearing their names also were in the Euthanasia Society's files.

How did it happen? How can you explain these disagreements as to whether or not a doctor gave permission for the use of his name?

I talked to a number of these doctors as they called *The Advocate* office; and there was a curious phrase that occurred over and over again: "I have no recollection of signing such a petition. . . ."

Doctors are busy people, we all know; yet euthanasia is so complete a denial of the principles of medicine that it seems hard to understand how a doctor could sign such a petition and have no recollection of it. One outside the field would think a doctor would remember; that he could say flatly, "No, I never signed such a petition."

Yet these doctors seemed sincere as they talked about it. One can only imagine they may have been careless in handling their mail; perhaps they thought they had checked the "no" reply when in reality they had checked the "yes" one.

The doctors were not alone in not knowing the documents to which their names had been signed. One Assemblyman in the State of New Jersey denied all knowledge of the petition; no copy had been sent to him, he declared. And yet the Euthanasia Society was able to produce a letter, bearing the Assemblyman's name, in which he thanked the Society for sending the petition to him! Undoubtedly some secretary had handled the petition in the usual routine manner, acknowledging it and expressing a noncommittal degree of "thank you."

The whole furore, so far as these doctors are concerned, will be worth-while, it would seem to me, if they are persuaded to read carefully anything their name is authorized for—whether by themselves or someone acting for them.

FLOYD ANDERSON

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# Washington Front

## Semantics and Some Demography

The word "Arab" is known in the trade as a good headline word. But when one digs into just what it means, as I have done lately, it becomes strange and baffling. The Arabs, of course, come from Arabia, a country mostly desert land, but the dictionary says their origin is "obscure." The northern countries, Syria and Lebanon, are a fine mixture of Phoenicians, Turks, Venetians, Romans, Jews and Western Crusaders. Iraq's population is a mixture of aboriginal tribes, Persians and Turks; and so is Jordan's, a country which looks on the map as if drawn by a madman in a bad dream.

Egyptians, of course, are Egyptians, with a history longer than Arabia's. Except for some few, they are not really Arabs at all, but Levantines, Romans, Abyssinians and Phoenicians, and the Lord knows what not. Nasser is a Sudanese.

To the West, Libya, Tunisia, Algeria and Morocco have as a substratum the Phoenicians, Romans and Spanish. It might be added, of course, that Jews are there, too.

Yet the peoples of all these countries are grouped together as Arabs, not only in headlines, but in the body of stories. They cannot be classed as Muslims, for many millions of Christians are in Syria, Lebanon, Palestine,

Iraq and Egypt, and to the west. Yet in a sense they are Arabs—in the Oriental sense. When Abu Bekr, Mohammed's first successor, launched his crusade of conversion by fire and sword to north and west beyond the Pillars of Hercules and deep into Spain (where they stayed for seven centuries), he and his successors left behind them in all those countries a whole crew of pashas, beys and sultans, mostly true Arabs and all polygamous. So, in the Oriental sense, all the Muslim invaders were Arabic, since the upper crust was Arab. But more important, they left the Arabic alphabet and language. So "Arabic-speaking" might be the right name, except for headlines.

Other strange things confounded Washington. The whole "Arab" League, in person or by representative, conferred with King Saud at Blair House on Pennsylvania Avenue, just opposite the White House—a new footnote to history in republican Washington. Commodore Stephen Decatur, who hated all of them and fought some, and whose old house is just around the corner, turned in his grave.

Also, strange to say, it looks as if the coming West German election campaign is going to be fought here as well as in Germany. Erich Ollenhauer, Socialist opposition leader, was here to make speeches, especially in our Midwest. Chancellor Adenauer, preceded by Foreign Minister von Brentano, each with a retinue, was due here to argue his side of the case. Adenauer has first licks at Blair House, as soon as all Saud's baggage is cleared out.

WILFRED PARSONS

## Underscorings

A \$2,000 GRADUATE SCHOLARSHIP is offered by the Associated Newman Club Alumni of New York to a "Catholic who is a candidate for a doctorate degree and preparing for a permanent teaching position in a secular college or university" and who resides or studies in the Greater New York metropolitan area, including adjacent counties and northern New Jersey. Grant will be effective as of Sept., 1957. Applications should be in by March 7. Details from ANCA, Earl Hall, Columbia University, New York 27, N. Y.

►A "RUBRICATOR" which by means of a revolving disc indicates the proper place of participants at each stage of a liturgical ceremony is published by the Bruce Publishing Co., 400 North Broadway, Milwaukee 1. It comes in four forms: for Solemn High Mass; for Solemn Requiem Mass; for Pontifical

High Mass at Faldstool; for Pontifical High Mass at Throne (\$1 each; 4 for \$3.50).

►IN TOKYO, a monument is to be erected on the spot where 50 Christians were martyred on Dec. 4, 1622. There were 48 Japanese and 2 Spaniards.

►THE PHILADELPHIA CATHOLIC HOUSING COUNCIL released in January the report of a study it had made of public housing in that city. It found public housing "almost closed to large families" and "most available to those who need it least," i.e., couples who have only one child or none. The council, a lay group, states that "it does not speak in any official capacity" for the Archdiocese of Philadelphia.

►MARQUETTE UNIVERSITY, Milwaukee, announced on Jan. 30 that its

campaign for \$5.5 million for new buildings had "gone over the top," almost \$6.7 million having been received or pledged since the drive began in Nov., 1955.

►THE CHURCH IN LATIN AMERICA is pictured statistically in a 62-page booklet, *Basic Ecclesiastical Statistics for Latin America, 1956*, compiled by Rev. William J. Gibbons, S.J., former associate editor of AMERICA (World Horizons Reports, Maryknoll, N. Y., 75¢).

►ASSUMPTION UNIVERSITY, Windsor, Canada, will present its 1957 Christian Culture award on April 7 to Robert Speaight, British actor, writer and critic, as an "outstanding lay exponent of Christian ideals."

►A MARYKNOLL MISSIONER from New York, Rev. Charles A. Brown, will on Feb. 27 be consecrated as Auxiliary to Bishop Augustine Arce of Santa Cruz, Bolivia, by Cardinal Spellman in St. Patrick's Cathedral, New York. C. K.

America • FEBRUARY 23, 1957

# Editorials

## Israel and Sanctions

In a fight to avoid a showdown on UN-imposed sanctions against Israel, the United States received some help on February 11 from Secretary General Dag Hammarskjold. In his report to the General Assembly Mr. Hammarskjold confessed his failure to secure the withdrawal of Israel from the Sharm el Sheikh area of Egypt and the Gaza Strip. He advised against the voting of sanctions, however, on the grounds that such action, "while supporting efforts to achieve peaceful solutions, may perhaps, on the other hand, be introducing a new element of conflict" into the Middle East.

Mr. Hammarskjold's advice accomplished one thing. It opened the way for some desperately needed diplomatic negotiations outside the UN, in which the United States has taken the lead. By publicly stating our Government's willingness to underwrite freedom of passage in the Gulf of Aqaba, Secretary of State Dulles hoped to quiet Israel's fears of future Egyptian belligerency. It has been Israel's contention that if the outside world were unable to prevent Egyptian guns from blockading what is by right an international waterway, she would have to do the job herself. Israel sought "Clarification" of Washington's proposal on February 13.

### ISRAEL'S WEAK POINT

Egyptian blockade of the Gulf of Aqaba is the strong point in Israel's case. But her case also has its weakness. Mr. Hammarskjold stressed that weakness in his report to the General Assembly. Said Mr. Hammarskjold:

... Israel's request for an assurance from Egypt concerning the cessation of belligerent acts has been put forward while Israel herself, by continued occupation, maintains a state of belligerency, which, in the case of Gaza, it has not indicated its intention fully to liquidate.

Mr. Hammarskjold was referring to the fact that Israel is apparently digging in for a long stay in the Gaza Strip, regardless of whether she gets or doesn't get the guarantees she is asking. Doubts of Israel's intentions will not be removed merely by her agreement to withdraw military forces from the area. The civil administration set up there by Israel must also go.

An elaborate development program has already begun in the Gaza Strip. Israel has spent 1.4 million pounds during her three months of occupancy and is reportedly planning to spend as much more again. If this is true, Israel's determination to remain in the Gaza Strip cannot be explained away as a protective measure designed to guard her citizens against a renewal of Egyptian fedayeen raids. Her presence in that area then becomes territorial aggrandizement. It lends credence to the worst of Arab fears—the suspicion that Israel intends to push gradually to the frontiers of what Zionists call "Eretz Israel."

In theory there is an obvious solution to the impasse created by Israel's refusal to heed UN resolutions. Israel should withdraw behind the 1949 armistice lines; the UN Emergency Force should take over on both sides of these lines; Egypt should pledge an end to its claims of belligerent rights (specifically to the right of blockade in international waters); the UN should assume administration of the Gaza Strip; the Aqaba coast should be returned to Egyptian sovereignty.

However, the actual achievement of this obvious solution is quite another matter. Sanctions against Israel are not advisable at this time. Aside from the dubious morality of an action which punishes one nation when others are today defying the UN with impunity, there is fear that UN sanctions may only aggravate the conflict. Meanwhile, pending Israel's reaction to United States' pledges of support, the best hope lies in quiet persuasion.

## How Stop Inflation?

If inflation is the number-one domestic problem, as the Administration firmly insists, it looks as if the Government will have to combat it without much help from labor and management. That was one of the few clear-cut conclusions that emerged from the recent hearings before the Joint Committee on the President's Economic Report.

As happens all too frequently on occasions of this kind, employer and union spokesmen were as far apart

as they could possibly be. On where the blame lies for the steady upward march of prices, they expressed diametrically opposite views.

As labor sees it, the fault rests with the price and profit policies of industry. It insists that wages, far from being too high, must be increased to maintain consumer purchasing power. (During 1956 average straight-time hourly earnings in manufacturing jumped 12 cents to a record \$1.97.) Not so, says the National

Association of Manufacturers. Wages have increased too much already. They have outpaced productivity gains and squeezed profit margins dangerously. (Corporate profits for 1956, before taxes, hit \$43.4 billion—an all-time record.)

As for the President's repeated exhortations to labor and management to cooperate with the Government's anti-inflation policy, a U. S. Chamber of Commerce spokesman bluntly spelled out for the committee the facts of life. "Competitively," said Walter D. Fackler, Chamber of Commerce economist, "no individual businessman can exercise the type of restraint which will control inflation." And he added that no individual labor leader, either, could be expected "to exercise effective voluntary anti-inflationary restraints." With that hardboiled judgment, most economists would agree.

Notice that the accent here is on "individual" businessmen and labor leaders. The witness did not deny that the heads of a dozen giant corporations and the leaders of a dozen big unions could, if they agreed to concert their activities, exercise considerable restraint

on prices and wages. He merely assumed that the President had not asked for concerted activity of this kind, since, under the antitrust laws, it would be legally off-bounds.

Such being the case, the Government must continue relying on fiscal and monetary policy—on a balanced budget, high taxes and tight money—to prevent further erosion of the dollar. Nor is the outlook for success in this endeavor as gloomy as some of the President's advisers seem to think. Over the past few weeks there have appeared signs that the inflationary drive has lost some of its steam. The January drop in employment exceeded the seasonal decline expected at that time of the year. Sales of the new 1957 models have fallen below the auto industry's expectations. The stock market of late has been flying warning signals—and once in a while the market is right. Many investors have been moving out of common stocks into bonds—a classic strategy calculated to cope, not with inflation, but with its opposite. And on Tuesday of last week stock prices dropped to the lowest level since October 28, 1955. A rally the next day recouped only a small part of the loss.

## New "International"

At a time of political anarchy in so many corners of the world it is a pleasure to take note of an encouraging event of recent times that may prove to be historic. This was the first World Conference of Christian Democratic Movements which met at Paris last November 8-9. Present were representatives of 33 Christian Democratic parties and movements, from 28 countries. From this meeting, whose proceedings were unfortunately crowded out of the papers by the Hungarian revolution, there emerged an Intercontinental Committee of Christian Democracy, which constitutes the first "international" of the movement. Its parties have hitherto been organized on regional lines. Having thus achieved a wider basis, this dynamic movement is now in a position to extend its influence into areas where its services and ideals are sorely needed.

No North Americans were present at the meeting and many of us may have to ask ourselves what is meant by "Christian democracy." It is a political movement whose "Grand Old Man" is Don Luigi Sturzo, founder, after the First World War, of what was in those days a new kind of party, one that was both Christian and democratic. The intervening years of successes and failures brought fruit at the end of the Second World War, when the parties based on Don Sturzo's ideas zoomed into prominence on the continent. The Popular Republican Movement in France, the Christian Democrats in Italy, the Christian Social Party in Belgium, the Christian Democratic Union in Germany became the standard-bearers of freedom on the continent. The names of Schuman, De Gasperi and Adenauer alone symbolize what these parties have meant to Europe.

Similar movements have been developing in Latin

America. At the Paris conference there were delegates from Argentina, Brazil, Chile, Costa Rica, Uruguay and Venezuela. In addition, the exiled Christian Democratic leaders from the captive countries played an active, even a leading role. The new Intercontinental Committee comprises the top leaders of the various national parties, along with the secretaries general of these regional organizations: the Nouvelles Equipes Internationales for Europe, the Christian Democratic Union of Latin America and the Christian Democratic Union of Central Europe. A fourth participating movement is the International Union of Young Christian Democrats.

### A GROWING MOVEMENT

The new "international" can be more than just a liaison agency for existing groups. It provides a basis for the extension of Christian Democracy to Asia and Africa. There, the political awakening of these lands must be met with constructive new ideas, if the vacuum is not to be filled by communism. The Paris conference, foreseeing this role, took pains to go on record against colonialism.

The new body can also perform a much-needed function in Latin America by helping to create a fresh political atmosphere. The Paris conference expressly denounced "military or civil dictatorships" in Latin America. National Christian Democratic parties there can now take new strength, despite their present small influence, as they endeavor to carry forward their programs. Last, but not least, the forces of freedom behind the Iron Curtain cannot but be stiffened when Christian Democracy closes its ranks in so significant a way in the free world.

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# Red Pagan Sacrament

*Adolph Schalk*



THROUGHOUT THE RUSSIAN ZONE of Germany late last summer store windows were displaying clothes and gifts for *Jugendweihe* (Youth Consecration). The stranger, Catholic or Protestant, might at first have been impressed, as he saw the dark-blue suits, white dresses, flowers and gifts displayed everywhere. He would have been inclined to think that all this was in connection with the sacrament of confirmation. It was for confirmation, but with a difference. This "confirmation" ceremony, called *Jugendweihe*, consists in the formal dedication of youth to the state.

Picture a procession of hundreds, sometimes several thousands, of youngsters from 12 to 16 years of age, dressed in their Sunday best, pouring into a large assembly hall or opera house. Behind them march their parents and friends. The hall is profusely decorated with flowers, bunting and patriotic slogans, such as "*Deutsche Demokratische Republik bedeutet Frieden!*" ("The German Democratic [i.e., Sovietized] Republic means Peace!") A symphony orchestra strikes up music from Beethoven and Schumann.

Then follows a talk on the meaning of the occasion. Typical is one given by Albert Nordens, secretary of the Central Committee of the Socialistische Einheitspartei Deutschlands (SED—Socialist Unity party of Germany). This party, incidentally, has nothing to do with German unification, but represents a union of the Communist and Socialist parties. Says Nordens:

You must form your lives as Socialists, for only in socialism [i.e., Soviet version] will man be freed once for all from the struggle for his daily bread. In socialism no man can or dare ever again exploit his fellow man. In socialism the entire people, old and young, can live in peace. . . . The way to peace was wrought by socialism. . . .

Only because the DDR [East German Government] exists are the doors of the universities and colleges open to youth of the working classes of our worker-farmer state. Half a billion marks are spent on these institutions for your development, and another half-billion for the vocational training in the communal and vocational schools. Look around at the capitalistic world! You will never

MR. SCHALK, free-lance journalist, who received the Catholic Press Association award in 1949 for the best news story of the year, sends us this report from Bonn, where he has spent nearly a year, studying and writing.

find there any generosity of the kind which guarantees for millions of its children free recreation and sunshine through vacation programs, as does the DDR.

The high point in the ceremony comes. A man walks solemnly onto the stage and addresses the assembled youth. He is Fritz Lange, Minister of Education. At the side, much in the manner of an officiating archbishop, sits the President of the East German Government, Wilhelm Pieck. With great emotion, Lange says:

We will all now rise and make our vow. We will promise, with the protection and help of the community, to work for peace in the world, for the unity of the Fatherland, and to serve with all our heart and soul the cause of socialism.

Dear young friends! Are you ready to give all your strength to defend and fight for peace, and with all patriots to fight for one united Germany?

With one voice, ringing through the auditorium with vigor and gusto, the youth reply: "Yes! This we vow!"

"Are you," the speaker continues, his voice quivering with feeling, "prepared to use all your strength to build a happy life through the progress of economy, science and art?"

"Yes!" chorus the youth again, "We do vow this."

"Your vows are accepted. Enter into the community of the workers and the people, who will help you, protect you and challenge you to reach that high goal."

Here a great opera chorus bursts into the finale from Wagner's *Die Meistersinger*.

## APE OF RELIGION

Thus, through the impressive and unforgettable ceremony of *Jugendweihe*, solemnized by a vow, an ever growing number of East German youth—Leipzig alone counted 20,000 last year—are "consecrated" to the state. The ceremony imbues them with a deep sense of belonging, of mission, of destiny, and of dedication to and responsibility for the ideals of the state. The impact of this is immense and so is the emotional loyalty thus inculcated in the young people.

On the surface, *Jugendweihe* is not hostile to the Church. Indeed, some parts of the ceremony seem to encourage ideals that the Church encourages and blesses. Certainly the Church is not opposed to enthusiasm for one's country nor to promises to defend and protect it.

Yet the Catholic bishops of East Germany in a joint pastoral letter have made clear that "whosoever voluntarily takes part in *Jugendweihe* or in the preparation for it, or sends his children to take part in it, sins against faith. . . . We repeat: you may not take part in *Jugendweihe*." Or as Bishop Wilhelm Weskam of Berlin has said: "*Jugendweihe* . . . cannot even be considered by a Catholic; *Jugendweihe* has basically a materialistic ideology and seeks to imbue its participants with a materialistic spirit. . . ."

On the Protestant side, the Evangelical Bishop of Berlin, Dr. Otto Dibelius, has made it mandatory that confirmation in church be refused to anyone who has taken part in *Jugendweihe*.

The 17.6 million Protestants of East Germany, no less than the 2 million Catholics, recognize in *Jugendweihe* and the elaborate training that accompanies it a systematic attack on religion itself. Because of this common enemy, the two great confessions, Catholicism and Evangelical Protestantism, though distinct in dogma, are morally united in East Germany in their common fight against *Jugendweihe*.

Closer inspection reveals that this ceremony is more than a mere patriotic gesture. It is a direct effort on the part of the Communist Government of East Germany to inculcate in the youth an anti-Christian spirit. The alleged "scientific knowledge" imparted in the preparatory instructions for *Jugendweihe* is nothing other than bald atheism. As the joint letter of the Catholic bishops puts it: "Faith in the creation of the world by God is tagged with the words 'mysticism' and 'superstition,' the stories in the Bible are called 'tales,' and the moral teachings of the Church are stigmatized as inimical to progress."

#### PAGAN TEXTBOOK

Particularly under attack by the churches is the "catechism" or textbook now in general use in connection with *Jugendweihe* in the state schools of East Germany. This book of 404 pages, published in 1954 and attractively dressed up with many pictures, some of them in color, with diagrams, maps and charts, is called *Weltall-Erde-Mensch* (Universe-Earth-Man). It explains from the materialistic viewpoint the origin of the universe, man and his development and destiny.

The book is loaded with anti-Christian passages such as the following: "The world is made by no god nor by men, but it is and was and will be for all eternity a living fire. . . . Since Darwin, we know that man represents nothing other than the outcome of common biological development processes. . . ."

In preparation for *Jugendweihe*, the youth undergo a course of instructions called "Youth Hours," consisting of ten separate sessions. In this course the text is even more aggressively atheistic than the above-mentioned book.

Especially important is the method and approach of these instructions. They are not just classes for study, but workshops of culture. Instead of dry lectures, the young people see movies, take art and art-appreciation courses (e.g., "Significance of Art in Life"), watch and

take part in plays, make and listen to tape recordings, etc. It is a plan geared toward the awakening of all the senses and the gradual winning over of the youth to a deep, fanatical, emotional loyalty to the state. Inspiration and motivation are key factors.

*Jugendweihe* is not something entirely new. During the 1880's there existed similar ceremonies. But these were youth celebrations carried out by small individual political groups of materialists or freethinkers. It is true that the form of *Jugendweihe* now commonly in use in East Germany can be traced directly to the spirit of these forerunner groups. But what makes the new impetus of *Jugendweihe* so dangerous and powerful is that the ceremony is no longer the cult of an off-beat political or philosophical group but the formal, systematic national consecration of youth in a materialistic ideology by the total state itself.

Though the present upsurge of *Jugendweihe* is the strongest encroachment of the state on the Church in East Germany since the Communists have been in control, the state's approach in spreading its practice is indirect and subtle.

#### "FREEDOM" OF RELIGION

Theoretically the Church in East Germany is free, and one can point to statistical attendance records. But this does not mean that the Government is softening in its attitude toward the Church. The Soviet Government in East Germany shrewdly realizes the folly of direct persecution. Its manner of exerting pressure to get youth to take part in *Jugendweihe* is indirect and devious, and it gets results in winning the youth away from the old loyalties and traditions.

A father, for instance, who refuses to let his son or daughter take part in the *Jugendweihe* ceremony will suddenly be called into the boss' office. "Herr Schmidt," he will be told, "we are very pleased with your work and are even thinking of promoting you to the new department. However, we cannot afford to have anyone in such an important post give bad example by not cooperating in the matter of *Jugendweihe*. I know you love your family and would not want to put us in the position where we would have to let you go. After all, you are not getting any younger. Think it over."

Bribes are often employed in the form of "sponsors" for the *Jugendweihe* participants. These sponsors are usually officials from big firms who dangle free gifts and choice jobs as bait. Children who have not participated in *Jugendweihe* are virtually ineligible for higher education.

Between January and June of last year more than 1,600 teachers fled East Germany to avoid putting pressure on their pupils to attend *Jugendweihe* ceremonies. Many lay leaders who encouraged youngsters not to participate in the ceremonies are now behind bars.

Public pressure is exerted against the churches by the press. Newspaper editorials criticize the Catholic and Protestant clergy for "overstepping their bounds" and "interfering with the development of youth" because they protest against *Jugendweihe*. Opposition to *Jugendweihe* was attacked in *Neues Deutschland*, organ

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of the Central Committee of the SED, as opposition to "freedom to propagate scientific knowledge."

The question now is whether the very young can maintain their convictions in the face of such overwhelming atheistic influence, crowned by the cult of *Jugendweihe*. Remember, the youth of East Germany have had no chance to breathe in a free intellectual and spiritual climate since before the days of Hitler. Already people in early adulthood who have been formed exclusively by the totalitarian governments of nazism and communism are assuming more and more roles of responsibility. The older people, those whose memories reach back long enough to know the difference between freedom and tyranny, are slowly but steadily dying out. In ten, twenty more years of continued Soviet occupation of East Germany, the persistent molding of youth in the present fashion may have incalculable consequences.

#### YOUTH FIGHTS BACK

A young girl in her twenties, who somehow remained a staunch Catholic through years of training in the Sovietized schools of East Germany, recently fled to the West. "You don't realize how thorough the Communists are," she told a friend. "Whatever else one may say about communism, I have to give them credit. Whenever anyone asks me about communism, I can expound competently and in great detail its doctrines and program. But should you ask me about my faith, I become a stuttering idiot. They have pounded Marxism into me so well that I can defend and explain it far better than my own faith."

Rev. Erich Klausener, editor of the official paper of the Berlin Diocese, *Petrusblatt*, tells this story:

I was giving religious instructions one day to a group of East German youth who had recently fled to the West. They were all devout, practicing Catholics, frequent communicants. I asked the question: "What has the Church done for the progress and welfare of society?"

There was a long and embarrassing silence. After a few coughs, someone timidly ventured: "Well, Father, didn't the Church build a lot of churches at one time?"

"Yes," I said, "and what else?"

Another shy one offered: "Oh, yes, and paintings, I believe, the Church sponsored paintings."

Finally I spotted a vigorous hand shooting up in the back of the room.

"Father," said the lad, about sixteen, "I don't know what you want, but the progress of society began with Marx and Engels."

The picture is not all negative, however. In 1955, some 89,000 youths between the ages of 14 and 25 fled to West Germany from the Russian Zone. Of these, 62,000 were not accompanied by adults. Since 1950, about 312,000 youths have fled to the West Zone. There are many reasons, of course, why they fled, but the figures do seem to indicate that Communist efforts, such as are exerted in the matter of *Jugendweihe*, are not entirely successful.

Father Klausener points out that perhaps even more

significant than the fact that so many persecuted people in the East Zone flee to the West is the fact that many prefer to remain behind. "We have on record," he says, "many young people—I prefer not to disclose figures—who come from the East Zone, not to stay but to get help, encouragement and training in order to return to work on religious projects." He cited cases of small groups in East Germany who meet regularly but quietly with their chaplain to develop spiritual and intellectual strength in the daily battle of religion for survival. But they have to work most carefully.

It is impossible for a priest in East Germany to talk on Catholic social action or to give instructions for confirmation as the sacrament of Catholic Action, for that would be regarded as "interfering with politics." The Church is free only to offer Mass and administer the sacraments, but has no right to say anything on economics, politics or education.

In spite of these limitations, the churches are virtually the only institutions left in East Germany that have strength to do any fighting against the regime. As a high official of the West German Press Department told me: "There is a great ideological struggle going on in the East. And in this battle, the most important work is being done by the churches—Catholic and Evangelical. In this they are working side by side. Only the churches are free in any sense—not the labor unions, not the universities, not the leaders. Even with this limited freedom, the churches are still a force."

One German journalist said recently: "We have to consider how the church can exist in this land. We must live in a Communist world, must stay here in the East Zone, want to stay here. We must fight day after day that the church may remain the church and not become transformed by subtle means into a hollow mockery of Christianity."

#### Bishops Ban *Jugendweihe*

Just as happened last year, the propaganda urging participation in *Jugendweihe* creates a dilemma for Catholic children who are to leave school in 1957: either to remain true to their Catholic profession of faith and their baptismal vows, or to take part in a consecration, in *Jugendweihe*, which is in contradiction to Christ and His holy Church.

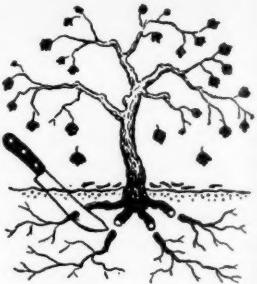
According to the recently published program of preparatory lectures, the consecration in *Jugendweihe* is based on materialistic concepts touching the origin and development of human society, as well as the meaning and purpose of history, concepts which are contrary to the teachings of the Catholic Church.

Even if all direct attack on Catholic teaching, on God and religion, is avoided in the propaganda and the preparatory lectures, nothing is thus changed in the godless character of *Jugendweihe*.

*Episcopal Ordinariate of Berlin. Text translated from the Berlin Petrusblatt, Dec. 13, 1956.*

# Providence As Irony

Hugh Dickinson



**T**RAGIC IRONY IS A TWO-EDGED SWORD of ancient, honorable forging. The Greek dramatists made it the mark of man's fate in conflict with the will of the gods. The Elizabethans, trying to reconcile the disorder wrought by man's free will in an ordered universe, made it the mark of a capricious Fortune in the rise and fall of great men. Today, whatever we may make of it, we still feel its sharp thrust when we look on—godlike in our superior knowledge—while a character strives to free himself from a perilous dilemma in a way we know will result in the very reverse of what he expects.

Tragic irony gives a special keenness to the pity and fear we feel as the character blindly brings about his own doom and that of others. For it gives to situations double aspects, and to speeches double meanings, which are hidden from the character but known to us; so that our double knowledge sets up in us conflicting tensions. In life, such contrasts between our expectations and their outcome, such contradictions between what seems and what is, would cause us pain. But in art, the conflicts produced in us by these incongruities give us both pain and pleasure. This painful pleasure, this curious double effect of the two-edged sword, is the esthetic mark of tragic irony; and it is very much the fashion nowadays. Its discords and unresolved tensions are increasingly evident in modern fiction, though less so in modern drama, where we should traditionally expect to find them.

But when irony is raised to the status of a method, as it is by many modern critics, it gathers implications that go far beyond incidental effect. If form and content are one, if means and meaning are indivisible; then consistent irony achieves final implication: the ironic method becomes a criticism of life itself.

Fortunately, tragic irony need not be confined to this. To me, its most interesting recent development has been its deliberate use by Christian writers to affirm their faith within a tragic view of life. They do not use it to show the gods as immutably just or eternally malign, nor to account for the deep disorder of man's life by a convenient abstraction that operates at random.

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MR. DICKINSON, author of "Soap Opera down the Drain," in AMERICA (10/29/55, pp. 127-130), is acting chairman of the Department of Speech and Drama at Loyola University, Chicago.

Still less do they use it to deny pattern or purpose in life. They use it to express esthetically the Christian mystery of love and suffering in a sinful world. They use irony as Divine Providence: God in the affairs of men.

We may judge how successful this strategy can be by considering here a novel and a play: Christopher Fry's *The Firstborn* and H. F. M. Prescott's *The Man on a Donkey*. These writers face its hazards in various ways, but both of them look on our divided life unflinchingly. Both express their faith artistically, not didactically, and chiefly by means of tragic irony. So I believe their daring and their achievement speak with equal importance to the Christian writer.

## STRATEGY OF CHRISTIAN IRONY

*The Firstborn* affirms Fry's faith in a divine purpose, even when it results in human tragedy. The central figure of the play is Moses, struggling to free the Jews from bondage in Egypt; the central action involves the destruction which the will of God, working through Moses, wreaks for their deliverance. Fry's immediate task as dramatist is to make the Old Testament account understandable and credible in human terms; and, to do this, he has sought out its ironic implications and created characters capable of realizing them dramatically.

His Moses is a man obsessed by the martyrdom of his people, yet tied by affection to the family of the Pharaoh, Seti, in whose palace he was nurtured as a child. Above all, he is a man intent on divining and fulfilling God's will. Thus, he becomes a fatal scourge, both to the members of his own family in the Jewish camp who, tired of strife or hopeful of preferment, would compromise with their captivity; and to Seti, who, in the hardness of his heart, withstands the wave of plagues Moses calls down upon him, until his innocent son, Rameses, dies under the curse of the firstborn. Gazing on the dead prince, Moses realizes the irony that has entrapped him. As the embodiment of God's will, he wielded supernatural power; but, as a man with private affections that run counter to that will, he can do nothing to stay or soften its inexorable fulfilment. He can only say, "I am nothing!"

Here the ironic method is neither purposeless nor perverse. It helps to heighten our pity and fear for

the innocent and erring, but also our sense of the order which must finally prevail. We may be moved by personal tragedies in the royal household and in the Jewish camp, but we never forget that they have come about because of the far greater weight of pain, cruelty and grinding injustice that a whole people has suffered for generations. Seti's blasphemy was to treat man as a *thing*, to deny him sacred dignity under God. The captivity of the Jews is thus a fundamental discord. Terrible as it is, the justice of God is bearable because, in resolving that discord, it answers our human need for justice. Yet before it, even a man like Moses, through whom God speaks, must say in his extremity: "*How incomprehensible are His judgments, and how unsearchable His ways!*"

#### PARADOX OF LOVE AND SUFFERING

Repeated readings have convinced me that *The Man on a Donkey* is a work of the very first rank, a masterpiece that must eventually be honored with the Nobel Prize. They have also convinced me, and this is more easily proved, that the firm structure of this tragic chronicle of the Pilgrimage of Grace derives its tensions and cumulative power from its consistently ironic method. As historian, Miss Prescott has kept the chronicle utterly faithful to the events and personages of history. This is, in itself, a staggering feat, for the story ranges over decades and over the whole life of Tudor England during the dissolution of the monasteries under Henry VIII.

This dreadful upheaval is pictured mainly through the lives of five people, each of whom achieves an ironic destiny. Christabel Cowper, prioress, schemes for power and security in the religious life, only to be thrust into the world when Cromwell seizes the priory and disbands the community. Yet she blames her defeat on God, whose help she had long since rejected in favor of her own efforts. Gilbert Dawe, priest, is a malcontent: his very nature is ironically divided against itself. He cannot be happy in the Catholic Church, which he rejects, nor in the king's church, which rejects him. He smarts under the arrogance of the great, yet arrogantly doubts that God would choose to honor with visions so lowborn a creature as Malle, the serving-woman, even as he is teaching her those rudiments of faith that are nourishing the mystical life in her starved soul.

Thomas, Lord Darcy, who longed in his youth to be a crusader and give his life for Christ, plays a wily game to break the king's power; but all his counter-moves turn into compromises that only increase that power. When, too late, he takes up arms in the Pilgrimage of Grace, he dies on the block as a traitor, giving his life for his faith in a way he never foresaw.

Julian Savage, gentlewoman, shrinks from life and love for fear of pain—and from God, in whom pain and love are inextricably mingled. The one love of her life—that for Robert Aske, leader of the Pilgrimage—goes unrequited. But she intercedes for him when he is condemned as a traitor, only to see his sentence cynically altered by the king to a crueler form of death

than that she feared for him. And only after she attempts suicide in her grief does she learn, through the simple goodness of her husband, the thing which all her life till then she had missed: that God chose pain out of His love for man, that He is *glad* to suffer for him, and that love robs pain of its fear.

To Robert Aske, the most courageous and loyal to both God and king, comes the greatest torment. Forced to lead the uprising, he brings it to what he thinks is a successful conclusion, and trusts the king to keep his pledge to pardon the Pilgrims and restore the abbeys. But what Aske does from conscience, others attempt out of ambition, and they thereby seal his fate. But since Aske endures loyally and heroically to the end, his tragic death brings release.

At the close, the medieval world of England has been riven through, and the Church all but crushed. Mad Malle, whose visions counterpoint the lives of all five but go unheeded, returns to the deserted priory. Childishly, she makes paper boats of torn manuscripts she cannot read. On one are the words of Our Lord to Julian of Norwich:

See, I am God. See, I am all thing. See, I do all thing. See, I never lift my hands off my works, ne never shall without end. See. I lead all thing to the end that I ordain it to, from without beginning, by the same might, wisdom, and love, that I made it with. How should anything be amiss?

#### TRAGIC AND CHRISTIAN

Differing as they do both in form and quality, these two works are yet sufficient proof that the ironic method can be used with striking success to achieve affirmation that is both tragic and Christian. Their parallels are instructive, and scarcely accidental. Apart from being based in history, both works affirm—as a necessary corollary of the faith they uphold—the tragic dignity of man. Both show the destruction of a world in which good men are defeated and the innocent made to suffer; but, because these actions are seen in a spiritual dimension, the defeats of this world look strangely like victories. Suffering is not evaded or diminished; instead, it is intensified, because the moral stakes involved are so great.

Unfortunately, neither of these works will appeal to the timid or the tender-minded, to whom irony is not only repugnant but even suspect; nor to the sentimental, who seek a literature—and a faith—free of the moral ambiguities of man's strivings in a world where man proposes, but God disposes. And, finally, neither is for the reader who, to avoid in art the ugliness of human life, will forego the beauty of its spiritual exaltation. Yet the ironic vision that these works contain has not been applied arbitrarily to life. Instead, it is as if the ironic method and the ironic vision answer to a profound impulse in the nature of the Christian faith. The harsh events depicted raise echoes in the hard sayings of Christ, who came as a sign of contradiction. For each of them illuminates life for us in the light of a faith whose mysteries and paradoxes have always been a scandal to this world.

# Feature "X"



FR. CONSIDINE, of the Maryknoll Fathers, completed in 1955 a visit to many South American republics, including the Argentine. He has written in *Call for Forty Thousand* (Longmans, 1946, \$3) his impressions of a previous visit there.

JOSE SANTOS GOLLAN, co-editor of *La Prensa*, estimates that the "interregnum" in Argentina between the fall of the Perón dictatorship and the re-establishment of democratic normalcy will require 26 or 27 months. Since the Liberating Revolution began in September, 1955, this means that by November or December of this year of 1957 an elected Government should once again direct the destinies of the Argentines.

I find it pleasant to contemplate what this will mean to people I know in Argentina. One day in 1954 while visiting Buenos Aires I stopped in a downtown restaurant for lunch. A gentleman sitting by the window kept glancing my way, and toward the end of his meal came over to my table.

"Excuse me, Padre," he asked, "would you by chance be a North American?"

I replied in the affirmative, and with quiet deliberation my interrogator undertook to relate his connections with Catholic parishes, colleges and dignitaries in the course of his years of schooling and entry into his career, which was that of the law. As he was about to leave me he lowered his voice and leaned toward me.

"Padre, I have a law partner who for political reasons had to get out of Argentina and who is now teaching in New York. I cannot trust my correspondence to the mails. Would you consider carrying a letter to him for me?"

I gladly accepted the letter, which was delivered surreptitiously to my residence, and at the New York end established a pleasant acquaintance with this exile. A few months after the September revolution of 1955 I received in the mail one day a formidable document making me the beneficiary of an air-travel life-insurance policy for \$12,500, taken out by this individual before his flight from Idlewild to Buenos Aires.

"Needless to say, I don't expect you to collect," explained a covering note, "I merely want you to know that I am returning to Argentina, once again a land of the free."

Argentina is overwhelmingly European. Of its 17 million inhabitants, 90 per cent are of European stock, 8 per cent are of mixed blood and 2 per cent, a segment of some 300,000 souls, are Indian. But the predominance of Europeans is heightened by the distribution of the population. The lovely provincial city of Córdoba, almost at the mathematical heart of the nation, is the dividing line between the modern European area and

the older, thinly settled mountainous northwest and the Andean piedmont, where there are districts running to 50 and 75 per cent mestizo. Far to the north in Misiones Province, the Divine Word Fathers do excellent work among tribal Indians. In Formosa and Chaco Provinces on the Bolivian border there are thirty to forty thousand Indians. In the Salta area Franciscans maintain Indian missions, while Neuquén Province in the foothills of the Andes counts splinter groups belonging to eleven different tribes.

Today there are but 3,000 Indians below the Rio Negro in southern Argentina. As late as the 1870's, Indian raiders were stealing 40,000 head of cattle a year from the ranchers of the pampas; then the Government organized a campaign of annihilation in the years 1879-83 and made great areas safe for settlement. It was one of those brutally effective operations reminiscent of what happened on our own Western plains, repeated in a South American land that was destined to resemble us in many ways.

The hard core of old-stock Argentines, as is the case with the old stock in the United States, represents but a minority today. The majority of the population has settled in the country within the last hundred years. The heaviest contingent has come from Spain. The Italians are next in number, while French, Germans, Austrians, Russians, Irish, British and Swiss are likewise numerous.

## NATURE'S GARDEN

Two-thirds of all the citizens of Argentina today live either in the capital or in the immediate hinterland of Buenos Aires, in the celebrated Humid Pampa, one of the richest crop and cattle areas in the world. In this small region are nearly 70 per cent of all Argentine railroads, 84 per cent of all the automobiles, 86 per cent of the acreage in money crops, 63 per cent of the vast herds of fine cattle and 85 per cent of all the industrial production.

Buenos Aires, a handsome, modern metropolis of 4 million people, is not only the largest city of Argentina and of Latin America, but the largest city of the Southern Hemisphere and second only to Paris among the Latin cities of the world. In Government circles the mood of the people is formal. In the commercial quarter are business marts and tall office buildings where men hustle about after the manner to which we are accustomed in New York. Along the fine shopping streets the men and women are as smart and chic as the shops themselves.

In the homes of the families of wealth and culture, whether old stock or successful new arrivals, there is gracious living and a tradition of accent on character. Yet within the upper class today runs a current of subdued uneasiness, the recognition of a world in change that challenges them. Typical was the comment of Señora María Gallegas at dinner in the Gallegas home. The family of eight had filed into the dining room at the customary hour of nine in the evening. The tempo among the young people was lively to the point of hilarity, until someone mentioned trouble during the

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current strike at their uncle's plant. Immediately a hush fell over the table.

"It's all so sad," remarked Señora María, our hostess. "How wonderful it was when we were young. Mother brought us up to take it for granted that everybody we knew, rich or poor, was equal, and we fraternized with the whole countryside. But now in recent years comes this unpleasant effort to make the lower classes feel hostile toward the upper."

Many of the Argentine upper class possess no great means. Yet a great number of the estates within fifty miles of Buenos Aires bespeak the enormous wealth that the meat-wheat-corn economy produces when conditions are normal. At least fifty families in Buenos Aires Province still have holdings of more than 75,000 acres. An Argentine multimillionaire will maintain not only a costly town house but a great country home set in a park, with a swimming pool, polo field and sometimes a golf course.

There are always, on these ranches, extensive stables. "We pamper our prize cattle like poodle dogs," explained Ricardo Miranda. "The placard over each cow-stall carries a pedigree that reads like the ancestry of a titled family of Europe."

#### COSMOPOLITAN PEOPLE

The more successful and the better educated in Argentina are not limited to those of Spanish stock. Many Italian, British and German names are prominent. There are 80,000 Irish in Buenos Aires who, while completely at home with the Spanish language and Argentine ways, have kept up their English to a remarkable degree.

In Montevideo, across the La Plata Basin from Buenos Aires, I called one day on Judge Pérez del Castillo and was met at the door by his wife, a well-built woman with strong and kindly features who greeted me in English with a musical Irish brogue. She was the daughter of a Buenos Aires businessman of Irish blood, a graduate of the college of the Religious of the Sacred Heart. The happy couple had a brood of nine children, several of the younger girls the dearest little colleens ever, each with her mother's Irish eyes, deep as wells.

Again, I was surprised in the Hotel Continental in Buenos Aires to note a distinct Irish brogue in the hotel housekeeper's Spanish as she gave instructions to one of her staff.

"May I ask your name?" I ventured in English.

"Mary Delahanty," replied the woman. "How did you guess that I spoke English?"

"It wasn't difficult," I answered with a chuckle. "How long are you here?"

"My sister and I are in the hotel for 24 years. I am the night housekeeper and my sister is the housekeeper for the day staff."

A fuller appreciation of the immigrant population is obtained in the workers' sections of the city, the miles and miles of populous areas with their monotonously uniform houses.

"I love Buenos Aires," said Pietro Planamento of Naples in the course of a delightful chat one morning.

"Whoever wants to work here in Argentina can do so. Everybody can have enough. There's no reason to be a Communist here."

"How much of a family have you, Pietro?" I asked.

"I have six fine children, the offspring of my wonderful little Argentine wife."

"Your wife, then, was not born in Italy?"

"No, Padre, Iñez is of Spanish blood. It is always with deep emotion that I recall our humble beginnings. When we stroll along the street today, Padre, my friends say: 'Pietro, your wife dresses so well and walks like a queen. She must be from a fine family.' I laugh and say, 'Very fine indeed, amigo, she belongs to the nobility of the honest workers of the world."

"How did you meet her, Pietro?"

"I was dreadfully poor when I came from Italy, Padre, but I got a pushcart and became a peddler. I met Iñez as I made my rounds. She was always sweet and smiling, beautiful as a lily. Soon I could rent a little store, I had a few pesos, and I asked Iñez to marry me. We ran the store together and we always had enough to send the children to school. Now Miguel, our oldest boy, is finishing college. This is the story of Argentina, Padre. All Italians here, even old Italians, feel young and strong. So likewise in New York, Padre, Italians can work hard and go to the top."

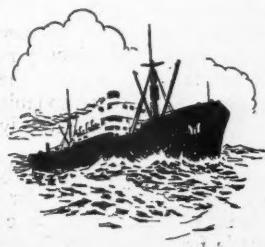
"What do you know about New York, Pietro?"

"I know that an Italian named La Guardia was Mayor of the city and another Italian named Impellitteri was also Mayor. I know that at one time three great cities in the United States—New York, New Orleans and San Francisco—all had Italian Mayors. I know that in the United States many Italians have made a great deal of money, own their own homes and get elected to positions in government."

#### UNDER DICTATORSHIP

Pietro could have mentioned that in his adopted city the Archbishop of Buenos Aires was Santiago Cardinal Copello, of Italian origin. Despite the fact that throughout Argentina the Church is harassed by a grave shortage of clergy, religion is strong and Catholic social action has maintained itself on a very high level. Perón in his ten-year course of extending his dictatorship made tremendous inroads on Catholic institutions of charity, placing in the hands of his wife, Eva, many of the projects previously operated by Catholic groups.

Bishop Miguel de Andrea, Auxiliary of Buenos Aires, was one of the few who thwarted the plans of the Peronistas. His Excellency had built up one of the outstanding Catholic enterprises of its kind in the world in his Federation of Catholic Societies of Employed Women. It had an enrolment of 25,000 and possessed a large building as center, with residence quarters, cafeteria, recreation halls, sports fields, baths, medical services, library, vocational training courses



and a beautiful chapel. Though Perón tried hard to expropriate all this, the Federation headquarters was able to outwit the dictator by skilfully directing an appeal through the mouths of thousands of working girls who asked for nothing better than to be let alone in their beloved center.

As the years passed, many Catholics came to be ashamed that the Church had not openly protested the abuses of the dictator. An Argentine priest visiting in Mexico remarked to a clerical confrere: "Here in Mexico you enjoy the blessed aftermath of a persecution; in Argentina we suffer the disgrace of peace."

But Perón saved the Catholics from this embarrassment by attacking the Church, which he recognized as disgusted with his carryings-on. Shortly after this event

an Argentine Catholic exclaimed to me: "Wonderful! Nothing else matters now, so far as the Church in Argentina is concerned. What a stain it would have been on the pages of history if Perón had come and gone and the Church were on record as having bowed to the blandishments of the dictator."

Catholics in Argentina are not all of a single mind politically as to what they want in their government. There are elements of the political right who are not in love with the tenets of the social encyclicals of the Popes. Dominant elements, however, belong to the political center and recognize that the social teachings of the Church can have their full application in this day only through completely democratic forms.

JOHN J. CONSIDINE

## BOOKS

### Builders and Watchers on the Tower

**CITADEL: The Story of the U. S. Senate**  
By William S. White. Harper. 267p. \$3.75

Mr. White is well qualified to write about the U. S. Senate. For many years he has frequented the upper chamber as chief congressional correspondent for the *New York Times*. His earlier book, *The Taft Story*, won a Pulitzer Prize for biography. This present effort is a sympathetic study of how the Senate runs. While some may feel that it is too uncritical, Mr. White is not blind to the deficiencies of what he terms the "institution." He admits that at times it reflects the worst instincts of the Anglo-American political tradition. On balance, however, he is convinced from close observation that the Senate represents "the one touch of authentic genius in the American political system."

Some of the most important as well as most controversial aspects of Senate operations are brought under close scrutiny. The author's observations on Senate rules, the seniority system and the problem of investigations are of particular significance and relevance. He flatly defends Rule XXII and the filibuster—too readily in this reviewer's opinion. The Senate filibuster is indeed one safeguard of minority rights, but it is not the only one in the American system. A more reasonable limitation on debate would scarcely endanger minority groups.

Nor is Mr. White overly disturbed by the seniority rule for committee chairmanships. Again, a case can be made for this custom. It ensures chair-

men experienced in their field and it precludes internecine warfare. While a workable alternative is difficult to find, the search ought to be continued.

Particularly good is Mr. White's analysis of Senate investigations. It is his contention that investigations have on the whole hurt more than helped the Senate's reputation. Inquiries that are punitive and conducted in the spirit of prosecution are labeled as parades of grand jury proceedings. They assault the right of privacy, not merely of suspected subversives but of private business.

All in all this is a book rich in wise insights. It is of special value to teachers of American government and deserves more than one careful reading. The author has the *feel* of the Senate and has successfully communicated it to the reader.

PAUL T. HEFFRON

**THE MEN WHO MADE THE NATION**  
By John Dos Passos. Doubleday. 457p.  
\$5.95

This is the ninth book in the "Mainstream of America Series" edited by Lewis Gannett. It covers the period from the selection of George Washington as commander-in-chief of the Revolutionary forces to the inauguration of Thomas Jefferson as President and the untimely death of Alexander Hamilton as a result of the Burr duel.

The author dramatizes, frequently in the words of the Founding Fathers, the great debates and compromises of the

constitutional and States' ratifying conventions. He recounts in vivid language the desperate struggle for the supremacy of the Union, the cabals and alignments of forces within Washington's first Cabinet and the successful attempt by Hamilton to stabilize the finances of a burgeoning industrial nation.

Mr. Dos Passos has not deified the Founding Fathers, even though he has left them in the rarefied atmosphere of greatness. They had their faults as well as their virtues. They were jealous, they were stubborn, and they took care of their friends in a way that would not be tolerated today.

The early political leadership of Madison and James Wilson, the bold financial transactions of the two Morrises, the peccadilloes of peg-leg Morris, the marital infidelity of Hamilton and the extremely sensitive character of our first President are well documented by their own actions and writings. Running through the entire book there is evidence of the great conflict over the political principles which were designed to justify the revolutions of 1688 and 1789. The defense of these diverse principles became a catalyst in the formation of political parties, colored the early concepts of Federalism and Republicanism and formed the inarticulate premises of the power-struggle between Jefferson and Hamilton.

*The Men Who Made the Nation* is not in the strict sense a scholarly publication. There are no footnotes, no technical apparatus, no discussing and weighing of authorities, but it does represent a very careful research in the archives of American history. The book is neither an historical novel nor a biography yet it has the characteristics of both. Hundreds of events and numerous quotations from their partici-

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pants are adroitly interwoven in fascinating sketches—which makes it easy for the reader to visualize the men and relive the events. No wonder, then, that the publishers prohibit its use by radio and television without permission. It would be perfect for both.

ARTHUR A. NORTH

## Mystic and Martyr

### THE MAID OF ORLEANS

By Sven Stolpe. Pantheon. 296p. \$4

Joan of Arc continues to cast her holy spell on all sorts of writers, on agnostics like Anatole France, G. B. Shaw and Jean Anouilh no less than on fervent Christians like Charles Péguy, Paul Claudel, Georges Bernanos and Léon Bloy. It seems impossible not to love Joan—for herself or for her service to truth, to France, to God. Small wonder then that Sven Stolpe, a young Swede in the first fervor of conversion, should encounter in this saint the working-out of divine mysteries of a miraculous character. The record of this encounter is a book that is fresh, startling and ardently chivalric. Joan inspires her latest biographer with clean and manly passion.

Let us say at once that Stolpe's book is not a piece of original research. He acknowledges his debt to the French Catholic writers mentioned above for his interpretation of Joan's character, and to scholars like Jules Quicherat, Pierre Champion, Joseph Calmette and Lucien Fabre for the historical details pertaining to Joan's life and times.

But if he adds no new facts to the astonishing record, he brings to his study several challenging points of view. Like Hilaire Belloc he sketches a background in broad vivid strokes. The account of the Hundred Years' War is racy: "Like a pack of young wolves the English hurled themselves on France." Boldly he advances the theory that Joan was a figure of the Redeemer, looked upon by the pious—and the superstitious—as the fulfillment of prophecies contained in local legends and folklore. More boldly still he argues throughout that Joan's spiritual life "is identical with what we know of the great mystics," especially St. Catherine of Siena and St. Bridget of Sweden.

Following Péguy and Bloy, Stolpe presents Joan's sufferings during her imprisonment, trial, torture and execution as a repetition of the redemptive suffering of Christ. Joan thus is for him a true martyr most cruelly persecuted by latter-day Pharisees. Her mission

as savior of France, evoked with fierce chauvinism by Bernanos, is recognized but regarded as secondary. "Joan's real greatness," Stolpe argues,

is her willingness to die as shameful a death as the Saviour upon the cross. . . . As a sacrifice for all the cowardly, the cold-hearted and the arrogant, God must call upon the purest and bravest souls to suffer innocently and to die.

This thesis, interwoven in the narrative, contributes to the tension as well as to the intellectual interest of the book. As we watch Joan resist, falter and resist again the savage and sophisticated doctors of theology and law who examined her, we are aware of her and of her Divine Master. This double vision, constantly employed, results in excruciating sympathy. St. Catherine of Siena could see and smell the blood of Christ in the blood of an executed prisoner. How much more she would have seen the suffering Christ in agonized Joan. Stolpe has caught and conveyed something like this saintly perceptiveness in his *The Maid of Orleans*.

FRANCIS X. CONNOLLY

## Uprooted Millions

### THE REFUGEE AND THE WORLD COMMUNITY

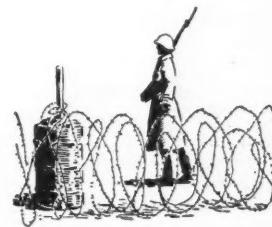
By John George Stoessinger. U. of Minnesota. 206p. \$4.50

The flight of almost 200,000 Hungarians since last fall has again brought the word "refugee" to the front page of the world press. This book, however, deals with a vaster problem—a series of displacements involving millions of human beings, whose existence has been a cause of embarrassment to governments or at best a problem to be looked away from as quickly as possible.

We are treated to a quick review of the groups of refugees who in our lifetime have sought the attention of the international community—the "white" Russians of the early 1920's, followed in succession by the Armenians (1924); Greeks (1925); Bulgarians (1926); Assyrians (1932); Spanish (1936); Germans (1938); Chinese (1943); the displaced persons—expellees and Iron Curtain refugees (1946-56); the Arab refugees (1948); the Indians and Pakistanis (1948) and the Koreans (1950). The flight of the 800,000 heroic Vietnamese is not mentioned.

The efforts of the international community to deal with this perennial problem on a piecemeal basis are brought into focus by a listing of the many of

fices and agencies created by the League of Nations, the United Nations and groups of nations. These include the League's High Commission for Refugees (Nansen); its successor, the Nansen International Office for Refugees; the High Commission for Refugees Coming from Germany (James McDonald); the Intergovernmental Committee for Refugees; UNRRA; the International Refugee Organization



(IRO), the United Nations Works Relief Administration (for Arabs); the United Nations Korean Relief Administration, the United Nations High Commission for Refugees, the Intergovernmental Committee for European Migration and the United States Escapee Programs.

Though vast sums have been spent by the nations which participated in these activities, for the most part such participation and contributions have been given grudgingly, and with a mandate to "get out of it as soon as possible."

The author goes into some detail in describing the work of the IRO, but his comments on the work of the Intergovernmental Committee for European Migration (ICEM) and the U. S. Escapee Program (USEP), are something less than accurate. For example, he reports ICEM movements of 106,399 persons, of whom 37,284 are refugees, as of May 1, 1955; but the official ICEM statistics report 317,000 persons resettled, among whom 139,000 are refugees. The same inaccuracy is reflected in his report on USEP—he mentions only 10,000 refugees resettled overseas; but USEP reports over 30,000 resettled and 80,000 assisted. His criticism of the United States is a bit overdone, considering the vast sums expended by this country. There is no mention of the constant and effective role of the Holy See in behalf of refugees, both during and after World War II.

The chapter on the psychology of the DP and refugee is well done. That kind of interpretation is needed in countries which are resettling large numbers of this "community of exiles." The chapter on the work of the private agencies is good. A lesson is to be learned from

the description of the constant attempts to "pacify" the Soviets, who brand as "quislings and traitors" all who refuse to return to the Communist paradise.

Finally, the author wonders if governments will ever face up to the fact that a generous, unified approach is the only answer to the problem of refugees.

JAMES J. NORRIS

**THE ROAD TO MILTOWN, Or, Under the Spreading Atrophy**

By S. J. Perelman. Simon & Schuster. 273p. \$3.50

Thirty-four of these sketches create a tantalizing problem. Should one read them all at once, in an orgy of straight Perelman, or space them out judiciously, one or two per evening, to make them last?

Perelman turns his satyr's gaze on such variegated American institutions as quality or snob advertising, Hollywood, Groucho Marx and silent films. He gives his fancy free rein in such pieces as "De Gustibus Aint What Dey Used to Be," where he dramatized what could happen if a young lady tried all the

suggestions for the alleviation of boredom found in a fashion slick. (1. Slipcover your couch in dark denim. 2. Make a mobile. 3. Throw yards of fake leopard skin over the couch.) But Perelman has her try all of them at once.

In another fantastic flight of fancy, Perelman seizes on a small *Time* allusion to the fact that Nehru used to send his laundry to Paris, and creates a correspondence between Nehru and that laundry concerning a lost turban, damage to some Madras shirts and other minor irritations which we all have experienced in dealings with those institutions.

Perelman's imagination skips to what foods could possibly talk about in a dark ice box at night, and to a set of love letters couched in advertising clichés.

Most of these pieces appeared in the *New Yorker* and are characterized by icy wit and cerebral brittleness. But even those of us who are unmoved by that magazine will find the pure gold of Perelmanese here. Perelmaniacs will gibber over the find.

EUGENE McNAMARA

**A SURFEIT OF HONEY**

By Russell Lynes. Harper. 140p. \$3

This book would make a superb supplementary text for a course on contemporary civilization or any other introductory course in the social sciences. In engaging fashion it presents a study in depth of our American society, without charts and tables, but with the sure touch of authority. Mr. Lynes makes adroit use of material assembled by professional sociologists but what he builds with them has a distinct hallmark of originality. His "upper Bohemian" class is a valid disclosure and his chapter on "The Part-Time Lady" is worthy of a Georg Simmel.

The volume is eminently readable and not because it tries to oversimplify the facts. Mr. Lynes is perfectly aware of the complexity of the phenomena he is talking about. Indeed this is his chief merit. He expands the conventional sociological schemes for the analysis of stratification in societies to include many people who exist outside statistical majorities.

Mr. Lynes has aptly summarized his contribution as "a friendly, if somewhat



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skeptical excursion into the manners and customs of Americans in this time of prosperity." His title, taken from Shakespeare's *King Henry IV*, suggests his diagnosis of the "Achilles Heel" of our time:

They surfeited with honey and began  
To loathe the taste of sweetness,  
whereof a little  
More than a little is by much too much.

This reviewer highly recommends this book to lay and professional people alike.

THEODORE ABEL

#### THE SILENT LIFE

By Thomas Merton. Farrar, Straus & Cudahy. 178p. \$3.50

#### THE SPIRITUAL DOCTRINE OF DOM MARMION

By M. M. Philipon, O.P. Newman. 221p. \$3.50

There is a wealth of information to be found in these two books on the theory and practice of monastic asceticism, in accordance principally with the rule of St. Benedict. In describing a monk's vocation—literally from the inside out—Thomas Merton presents some of his best work to date in a clear, polished style. Father Philipon has much to say also on the Benedictine way of life in an outline of the career and an impressive synthesis of the teachings of the distinguished writer on spiritual subjects, Dom Columba Marmion.

What is a monk? The precise reply to that and similar questions will, in the judgment of many persons, be discovered in the prolog and five enlightening chapters which form the first part of *The Silent Life*. With the immediacy that springs from personal experience, the author reveals the ideals and motives of the religious men who strive to live in utter detachment from the things of this world in order to increase the clean capacity of their souls for the perfect love of God.

An interesting portion of this book is devoted to Merton's explanation of the practical adaptability of the rule of St. Benedict to a claustral life of pure contemplation and also to one that embraces an external apostolate. The writer indicates how the monk in either case can retain the essential vitality of the primitive spirit of the founder by seeking God alone.

In the pages that follow, a detailed picture is drawn of the two main classes of monks: the cenobites, who live a communal life like the Benedictines and the Cistercians; and the hermits like

the Carthusians and the Camaldoleses, who live a strictly solitary life. This instructive text is made more attractive by a series of photographs showing various aspects of the monastic life in the world today.

Father Philipon, in gathering material for this splendid book, had access to the copious notes prepared by Dom Marmion for his classes in Scripture and theology and for his many retreats and conferences. The book will no doubt be of special interest to those who are already familiar with the writings of Dom Marmion; others will find it to be a worthy introduction to the wise counsels of an expert on the Christian way of holiness.

VINCENT DE P. HAYES, S.J.

#### FREEDOM IN CONTEMPORARY SOCIETY

By Samuel Eliot Morison. Little, Brown. 148p. \$3.50

#### THE LIBERTIES OF AN AMERICAN

By Leo Pfeffer. Beacon Press. 283p. \$5

Prof. Morison's *Freedom in Contemporary Society* is, by practically every

standard of literary or scholastic excellence, one of the best books of this decade. Its contents consist of a series of lectures delivered at Queen's University, Kingston, Ontario, for the Chancellor Dunning Trust Foundation. Its author is an eminent American historian; its flavor is incomparable.

Morison analyzes the problem of freedom from three different aspects: political, economic and academic. Each aspect is considered historically and then contemporaneously. In each case, and in brilliant fashion, the attacks and threats on freedom are thoroughly castigated. Perhaps the choicest barbs of all (and Morison has an impressive supply of these) are leveled at the "professional pedagogues, especially graduates of Columbia Teachers College." Morison ventures the view that these "are the greatest enemies not only to academic freedom but to academic excellence in the United States today."

Each of the three analyses comes to about the same conclusion. As for political freedom, "we need frequently to recur to *first principles* and ask ourselves whether proposed remedies are not worse than the disease." In the matter of economic freedom,

## Problems in Canon Law

By William Conway, D.D., D.C.L.

Here is much more than a mere collection of *casus*. Father Conway, Professor of Canon Law at Maynooth, and canonist contributor to the *Irish Ecclesiastical Record*, develops the present work in the form of questions and answers, topically arranged for easy reference. Throughout the work he deals with those problems which are likely to arise in the course of pastoral activity and the administration of a diocese or religious community. The principles involved in each case are given a clear and succinct exposition, based on the official position of the Church and expert interpreters.

Priest and readers who desire to know more about Canon Law, and all who must deal with the knotty questions which often arise in its dispensation, cannot ignore this book by a foremost authority on the subject.

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free enterprise as it exists today . . . makes strong demands on human nature. It can function only in a society that believes in God and in the Hebrew-Hellenic ethics upon which Christianity built; a society where the great majority of people respect integrity and justice, practice honesty and fair dealing, and have higher values than mere wealth and comfort.

In the realm of academic freedom, we cannot improve the quality of higher education without a deeper sense of religion than at present pervades American universities. Is it not significant that most of the colleges which attract the best scholars and where academic freedom is both prized and practiced, are those with a religious background or strongly religious appellation?

These samples should be enough to suggest the quality of the little volume.

The second book under review is by the associate general counsel for the

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Mr. Pfeffer's contribution to such

understanding is an account, designed for the general reader, of the leading decisions of the United States Supreme Court which interpret and apply the American Bill of Rights. Though he emphasizes that all our liberties are interdependent and overlapping, Pfeffer treats them in separate chapters. Eight categories are included, and there are also an introductory, background chapter, and a provocative concluding chapter, in which the role of the Supreme Court is evaluated. The final conclusion is one of optimism: "by and large [the Supreme Court] has fulfilled the responsibility committed to it to guard the Bill of Rights and protect the liberties of Americans."

PAUL G. STEINBICKER

## A SHORT HISTORY OF IRELAND

By Roger Chauvire. Translated by the Earl of Wicklow. Devin-Adair. 145p. \$3

M. Chauvire's little volume has more the character of a long essay on Ireland than of a short history. A French scholar who is on the faculty of the National University of Ireland, he is in a good position to review Ireland's story with sympathy and objectivity. Perhaps, too, he is stirred by the long tradition that sent French soldiers to assist Irish rebellions and sent Irish exiles to fight France's wars from Dunkirk to Belgrade.

Here we have a delightful survey of Gaelic Ireland with its golden age of sanctity and scholarship, when almost all Europe came to school in the Irish cloisters. We have, too, a study of the weakness and strength of Ireland in face of the English invaders. There was no unified central government; therefore a truly national resistance was not organized. On the other hand, once the English had gained a footing in Ireland, they found no central machinery by which to govern the restless country.

Hence the history of the English in Ireland is one of a long, bloody struggle against endemic rebellion. Sup-

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pressed in one place, it broke out in another.

In this connection, it might be said that the meeting of the first Dáil Eireann (Irish Parliament) in 1919 was something unique in Irish history. It was an assembly claiming sovereign authority over Ireland, an authority derived from election by the Irish people. And it was able to organize a national resistance to British power in Ireland.

M. Chauviré ends his essay on a somber note: can Ireland survive alone in this "iron age"? To that question he offers no answer. And indeed, only the Irish people can answer it.

CHARLES KEENAN

#### DOCUMENTS OF AMERICAN CATHOLIC HISTORY

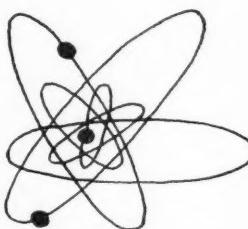
Edited by John Tracy Ellis. Bruce. 664p.  
\$8.75

The past several months have indeed been notable for publications by Monsignor Ellis. His much-discussed article in *Thought*, "American Catholics and the Intellectual Life," has been republished at least three times—as a book, as a chapter in another book, as a serial in an English periodical. He has just published his *American Catholicism*, the best introduction to our Church history yet to appear. Now he presents us with another eminently worth-while volume.

The title of the book adequately describes its contents. Quite properly, it begins with the Bull *Inter Caetera* (1493) of Alexander VI and closes with the encyclical *Seruum Laetitiae* (1939) of Pius XII. In between the editor has placed 160 documents illustrative of our history. About a third of the documents are devoted to the Church in the Spanish, French and English colonies. A score of documents are of the present century. The remaining sources given, forming the bulk of the book, relate to the years from 1789 to 1900. As is customary in such volumes, each document is prefaced by an introductory and explanatory note and, when necessary, footnotes are appended. These notes are as illuminating and as accurate as Monsignor Ellis' readers have learned to expect.

The editor defines "document" quite broadly, as "any written record that would illustrate an event from a contemporary point of view" (p. vii). Under this rubric he gives us excerpts from the poetry of Father Ryan, Father Tabb and Joyce Kilmer, and the lengthy prospectus of Robert Walsh's *American*

*Review of History and Policies*. Some readers might be inclined to cavil at these or other selections. But they do help fulfil the editor's express purpose



to include samples of the writings of prominent clerical and lay figures.

The book will find its way into all reference libraries and into the hands of all students of American Catholic history. For these purposes, the publishers have done a laudable job—a well-bound book in large, clear type. But the book merits a large circulation among general Catholic readers and the present rather expensive edition may not reach them. It is to be hoped that a second and cheaper edition may soon be published. FRANCIS X. CURRAN

LET ERMA DO IT  
By David O. Woodbury. Harcourt, Brace.  
305p. \$5

Erma might be the name of the latest hurricane blowing up from the Caribbean. It isn't. It's the name of a \$2-million computer, a "mechanical brain," installed last summer at the San José branch of the Bank of America. Erma stands for "Electronic Recording Machine—Accounting" and Erma is really something. With the assistance of 5 girls and 2 technicians, it registers bank deposits and withdrawals and at the end of the month furnishes the customer with his balance. It can handle 38,000 checking accounts and do the work formerly done by 50 girls with adding machines.

This is the story of Erma—and of Eniac, Univac, Audrey and the other marvelous data-processing machines that are revolutionizing paper work in offices. It is also the story of "Detroit automation," of the mechanization, that is, "of the handling of work-pieces between machines that perform successive operations." It is the story of machines that not merely do work formerly

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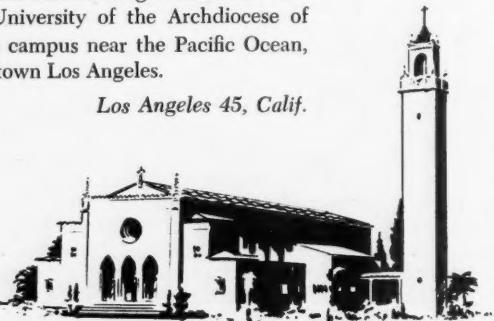
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### KEY TO ABBREVIATIONS:

LAS Liberal Arts and Sciences

Ed Education

Sp Speech

C Commerces

FS Foreign Service

Sy Seismology Station

D Dentistry

G Graduate School

Officers Training Corps

E Engineering

IR Industrial Relations

AROTC—Army

J Journalism

NROTC—Navy

S Social Work

AFROTC—Air Force

Se Science

done by human hands, but the former work of human brains, too—of machines that receive information, remember it, tell other machines what to do and correct them when they don't do it.

If automation can be explained to the layman—even to a non-mechanical-minded layman like this reviewer—then David Woodbury has done the job. In this absorbing book he has done it with words and copious illustrations. He has done it with history—automation can be traced way back to the Middle Ages—and he has done it with everyday experience. Almost painlessly, the reader finds himself, after a few chapters, spouting sophisticated talk about input, sensing element, correction signal and other items of the eye-popping process of feedback.

Mr. Woodbury has no inhibitions about automation. It is expensive, but we cannot afford to do without it. Since our population is increasing faster than our work-force, we must automate, he argues, or suffer a decline in our living standards. With objections that automation will generate unemployment and beget other social dislocations, he has no patience at all. All progress, he reminds the reader, involves pain and suffering. It must not, indeed cannot, be stopped. Anyway, automation will create more jobs—and more interesting jobs—than it will destroy. Some workers will be displaced, it is true, but the enterprising among them will make the necessary adjustments. They will begin now to train themselves for the more skilful and rewarding jobs that are opening up. The others will pay the penalty for their lack of initiative and flexibility.

In essaying the role of apostle, as well as interpreter of automation, Mr. Woodbury runs the risk of irritating some of his readers. One has the feeling that he worships too uncritically at the shrine of applied science, forgetting, perhaps, that material progress and comfortable living standards are not the highest level in the hierarchy of human values. In welcoming automation, one is not an obscurantist if he insists that the second industrial revolution proceed with greater regard for human beings than did the first.

The book has, in addition to an index, an abbreviated but selective bibliography for readers who wish to explore the subject more thoroughly. To this should be added the hearings last year before Rep. Wright Patman's subcommittee of the Joint Committee on the President's Economic Report. Also, the 1956 Rimback *Automation Handbook* is now available.

BENJAMIN L. MASSE

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**MARTYR IN SCOTLAND:** The Life and Times of John Ogilvie  
By Thomas Collins. Macmillan. 230p. \$4.50

It is rather easy to forget that the martyrdom of some 180 Catholics, which somewhat mars the supposed serenity of Elizabethan England, had its counterpart in Scotland. England had its Jesuit priests Robert Southwell and Edmund Campion, but Scotland had their confrère John Ogilvie.

Fr. Ogilvie was born in 1579 and most likely baptized according to the Calvinistic rites. His life is almost a blank until the entry by Fr. William Crichton in the records of the Scots College at Douai in 1596, which notices the entrance of a sixteen-year-old Scotsman, "received out of Calvinism." In the year 1610 he was raised to the priesthood as a member of the Society of Jesus and immediately began to petition the renowned Father General Rudolf Aquaviva to be sent to the Scots mission.

The exchange of letters reveals the Father General's kindly understanding of the young priest's enthusiasm, but he held him off until wiser heads could be consulted on such a serious project. Finally, in 1613, Fr. Ogilvie was granted permission and landed in Scotland in November. For almost a year he ministered to the faithful, especially in Glasgow, until he was betrayed in October of 1614. For nearly five months he resisted his questioners and was finally hanged on February 27, 1615.

The script for the trial and execution is far from original. We are again confronted with an indictment under laws which were not specifically applicable and an execution after a propaganda effort to obtain public approval of the proposed murder.

It is interesting to observe how many of the issues and legal defenses so cherished by many of our modern liberals were first defined by the 16th-century martyrs. In a fashion similar to that sometimes occurring in our day, Fr. Ogilvie was asked to testify under oath whether or not he had committed a crime. He refused to answer, saying that this was something "to be proved not by the oath of the accused but by witnesses." He not only anticipated our own Fifth Amendment but went on to suggest its basis. When asked why he refused to answer certain questions, he replied:

The root of all laws is the law natural and this aims at man's self-preservation and not his destruction. I should transgress that law

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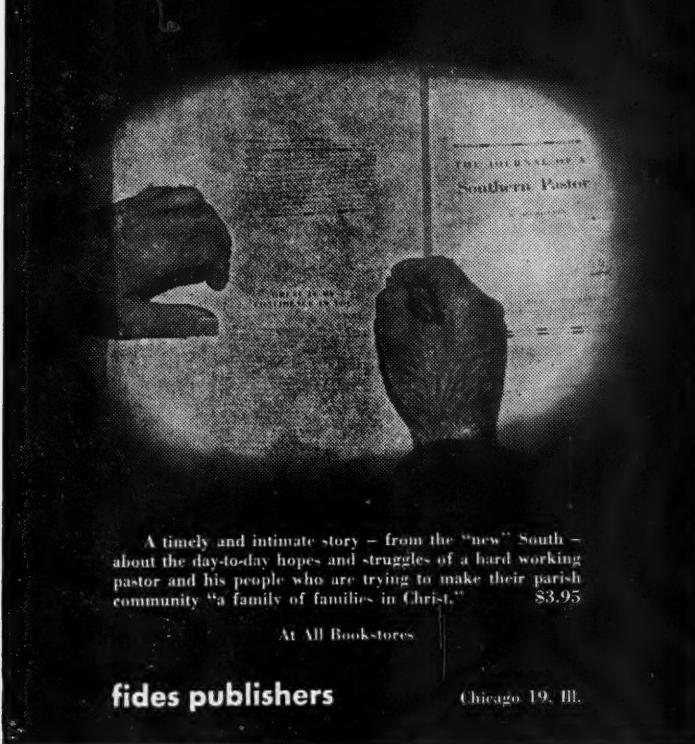
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and so all law if I condemned myself or did myself injury of my own free will and knowledge.

If further similarities between an earlier tyranny and its modern counterpart are desirable, they can easily be found, as in the attempt to break Fr. Ogilvie's will by keeping him awake for eight days and nine nights.

Like Edmund Campion, Fr. Ogilvie might have told his judges:

In condemning us you condemn all your own ancestors. . . . God lives, posterity will live; their judgment is not liable to corruption as that of those who are now going to sentence us to death.

This book will stand as the judgment of posterity. P. ALBERT DUHAMEL

MATTER, MIND AND MAN  
By Edmund W. Sinnott. Harper. 225p.  
\$3.50

This 11th volume in the series called "World Perspectives" is by a distinguished botanist at Yale University. He attempts to outline a philosophy of man based on a consideration of the bio-

logical uniqueness of *homo sapiens*. Dr. Sinnott emphasizes for us the fact that man occupies a central place in nature and he clearly points out that "without



God man is unfulfilled." The following passage sketches Sinnott's view of man with respect to nature:

we must admit that man, [life's] highest expression, is so different from the beasts that he is another sort of being. Although he has clambered up the evolutionary stairway, he has in the process passed a critical point where he became not simply the highest form of life but a different creature from

any of those that had preceded him.

The author refuses to accept the old naive vitalistic view of life, nor can he see value in philosophical materialism. He seems to bend toward the so-called "organicism" which appeals to many contemporary biologists. It is refreshing to note that in recognizing the reality of the organism—a unified system with the quality of directive self-regulation—he faces the fact of free will in man and makes it a part of his evaluation of what man is.

The author seems confused on the specific origin of the human soul. He points out that it partakes of the divine and hence man can be said to be made in the "image of God." However, he seems to suggest that the human soul is a product of the material evolution of the species. He shows the reasonableness of belief in life after death but one seems to catch pantheistic

PAUL T. HEFFRON is chairman of the Department of History and Government at Boston College.

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P. ALBERT DUHAMEL is Philomathia professor of English, Boston College.

CHARLES G. WILBER is chief of the Comparative Physiology Branch of the Directorate of Medical Research, Army Chemical Center, Maryland.

overtones. These are points to be examined with care.

This is a book well worth reading, especially by professional scientists. It is another example of the current attempt by thinking biologists to get out of the blind alley of "man is nothing but a beast." The lack of an index is a mild annoyance. CHARLES G. WILBER

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## THE WORD

When a great multitude had gathered, and more came flocking to him out of the cities, he spoke to them in a parable (Luke 8:4; Gospel for Sexagesima Sunday).

Christ our Lord is the natural Son of God, and He is God. Neither of these decisive truths, however, is what men saw when they looked at the young teacher from Nazareth, whose mother was known to be a certain Mary and who, by trade, was a carpenter. In short, what men saw when they observed and listened to and associated with Christ was a man. The contemporaries of our Saviour perceived in Him another like themselves. Nor were they wrong. The third basic truth of Christology is the actual, literal, palpable humanity of Christ. The humanity of the Incarnate Word is no less real than His divinity.

In the face of the Gospel evidence it is difficult to imagine how anyone could possibly doubt the veritable humanity of our Lord. A conception may be miraculous, but what is housed in a human womb is a human child. A birth may indeed be virginal, and yet be the birth of a real baby, a baby whose soft flesh must be swaddled in warm clothing and who must be laid in a crib, however poor.

So we read how this Child of Mary grew and came to his strength, and how, at one point, he was twelve years old, and later that he had now reached the age of about thirty. We encounter the endlessly pathetic sentence: During those [forty] days He ate nothing, and when they were over, He was hungry. We observe that Jesus sat down, tired after His journey, by the well. When we reflect, even a little, on these and so many other casual remarks made in the four Gospels, we can hardly doubt that the Son of Man—as our Lord habitually described Himself—was exactly that: a man.

The very grave fact is that if any honest doubt could be entertained about the actual humanity of Christ, the entire Christian revelation collapses. As St. Augustine acutely noticed, our Saviour could not have suffered unless He were a man, He could not have died unless He were a man. But if doubt can be thrown on the literal death of Christ, then His alleged resurrection becomes an attractive and entertaining legend. And if Christ has not risen, declares Paul boldly, then our

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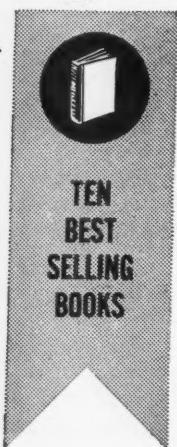
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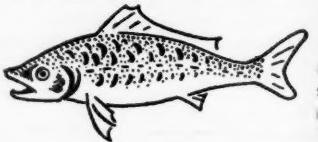
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preaching is groundless, and your faith, too, is groundless (1 Cor. 15:14).

Briefly, if Christ is not truly man, it does not matter what He is. For then He is not our Saviour, not our Lord and King, not our High Priest and saving Victim, not really our Brother in blood. He may be our prettiest legend, but He is not the Word Incarnate. If Christ is not man, Christ is not God.

The revealed and touching and beloved truth of the actual humanity of Christ our Lord is not without its embarrassments. The theologian, for example, finds himself hard pressed to



explain accurately and adequately both the knowledge and volition that existed and functioned in our Saviour. And so Jesus advanced in wisdom with the years, writes St. Luke as he reverently touches the awful mystery of Christ the omniscient learner. Even for us simpler folk the complete human nature of our Lord involves humiliating conclusions, which would appear to be at best irreverent and at worst shocking. Is it not painful to suppose that the Second Person of the august and adorable Trinity, the radiance of his Father's splendor, and the full expression of his being, grew hungry, needed to bathe and drooped in heavy-headed sleepiness?

And that, of course, is why St. John can say, *God so loved the world. How much? God so loved the world, that He gave up his only-begotten Son.*

VINCENT P. McCORRY, S.J.

## THEATRE

**THE POTTING SHED.** There's no doubt about it. Graham Greene, author of the drama at the Bijou, knows a great deal more about theology than your observer. For that reason the theological aspects of the play must pass without comment in this review.

There are people of unimpeachable piety who think that a Christian's whole duty consists of abstaining from personal sin and denouncing it in others, ignoring the problem of unbelief. To them much of Mr. Greene's play will be tedious and seem irrelevant to their

faith, and they may recoil from the scene in which a bibulous priest appears, as an insult to their religion. To Mr. Greene, a convert, the problem of unbelief—a spiritual desert from which he escaped—is obviously more important.

His central character is an English journalist, divorced from his wife, who cannot remember his life before he was fourteen. Since most people can remember back to six or five, and some even earlier, the lost part of his childhood worries him until he becomes a neurotic. He consults a psychiatrist, and when the analyst fails, a priest solves his problem.

As the journalist had grown up in a family of atheists, his quest for peace of mind offers the author an opportunity to challenge the godless assumptions of the modern world while submitting evidence in support of faith. Though it deals with serious matters, and Mr. Greene has a point to make, *The Potting Shed* is by no means a dry documentary or thesis play. It is a reflection of the competing intellectual forces of the modern world, and its characters are vital and have the familiar smell of the people we work beside and brush shoulders with in the subway.

They differ from the typical man in the street only in being more articulate in expressing his rationalist ideas of the nature of the universe and human destiny. Their resistance to the journalist's search for peace of mind is as sanguinary as guerrilla war, for Mr. Greene knows the trick of making the friction of ideas as exciting as a brawl on Pier A.

Sybil Thorndike, Robert Flemming and Leueen MacGrath are starred in the cast assembled by Carmen Capalbo and Stanley Chase. Lack of space prevents comment on their fine performances and that of Frank Conroy, as well as the contributions of performers in supporting and minor roles. Mr. Capalbo directed, William Pitkin designed the settings and Patricia Zippert supervised the costumes. THEOPHILUS LEWIS

## FILMS

THREE BRAVE MEN (*20th Century Fox*) alters the names and, to a certain extent, the circumstances. Substantially though, it is the story of Abraham Chasanow, a civilian employee of the Navy who was unjustly discharged as a security risk and was finally cleared

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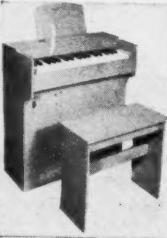
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CITY ZONE STATE

after a long and often apparently hopeless fight.

In the film the three brave men are Chasanow (called Bernie Goldsmith and played by Ernest Borgnine), his lawyer (Ray Milland) and the Assistant Secretary of the Navy (Dean Jagger), who makes an unprecedented public apology to the victim when he becomes convinced that an injustice has been done.

A few years ago the temper of the times was such that the film's producer (Herbert B. Swope Jr.) might have qualified as a fourth brave man. Now, however, the shortcomings of the security program can be discussed with the cooperation of the Navy Department and with negligible risk of incurring charges of disloyalty.

The spectacle of a patriotic citizen as the target of accusations which by their nature are almost impossible to disprove cannot help arousing pity and indignation. Writer-director Philip Dunne has spelled out the situation believably and poignantly without losing sight of the other side of the question: the desperate necessity for a security program. He has also drawn in absorbing documentary detail the hearings, confrontations and other procedures through which the accused passed before his vindication.

For some reason, though, Mr. Dunne tried to avoid or soften the particular findings in the Chasanow case, namely, that the bulk of the damaging material consisted of malicious untruths furnished by a small crackpot element in Chasanow's community; and that its acceptance at face value indicated extreme incompetence on the part of certain of the Navy's security officers. [L of D: A-I]

NIGHTFALL (*Columbia*) belongs in the category of still another screen staple: the suspense melodrama. More explicitly, it belongs to the subdivision which places an innocent man in a peril in which he cannot seek help from the police. Here the hero is Aldo Ray, who is being menaced by bank robbers who think he has their loot, and at the same time is being sought by the police, who think he murdered a friend. The film is not badly put together, and the predictable supporting roles—spunky girl friend Anne Bancroft, gangster Brian Keith, insurance sleuth James Gregory—are effectively played. It simply lacks the extra qualities which by this time are needed to lend the story plausibility. [L of D: A-II]

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